

# THE CATHOLIC MIND

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## *Christian Rebirth*

*An address by His Holiness Pope Pius XII to the members of Rinascente Cristiana, January 22, 1947*

AT THE dawn of the history of the Church, during the empire of Trajan, St. Ignatius of Antioch gave expression to a thought that fascinates our modern minds, like unto the discovery of a treasure tested by the experience of two thousand years: "In times during which it is the object of the world's hatred, Christianity is not a matter of persuasive words, but of greatness." (*To the Romans* 3,3).

This passage of the heroic Bishop and Confessor of the faith comes to Our mind as We see you gathered around us, beloved daughters. Your movement of "Rebirth" aspires to be the expression of the spirit which inspired that thought of the martyr of Christ. And, truly, in the religious crisis of our times—the gravest, perhaps, that mankind has experienced since the beginning of Christianity—the well-reasoned and scientific exposition of the truths of our faith, no matter how effective it might be and is in reality, by itself alone does not suffice. Nor would even the stimulus, often, alas, so weak, of a Christian life lived according to conventional practices be efficacious.

Today there is need of the greatness of a Christian life lived in its fullness with persevering constancy; there is need of bold and valiant shock-troops of those—men and women—who, living in the midst of the world, are ready at every instant to do battle for their faith, for the law of God, for Christ, with their eyes fixed on Him as a model

to imitate, as a leader to follow in the work of their apostolate. Such is the plan which you, beloved daughters, have set for yourselves.

#### STEADFASTNESS OF FAITH

Before all else you are resolved to be souls impregnated with a Catholic faith, full and complete. The advice even lately has been given to Christianity if it intends to preserve some slight importance—if it even hopes to survive—to adapt itself to modern life and thought, to scientific discoveries and to the extraordinary power of technical knowledge, before which its historical forms and its antiquated dogmas would soon be no more than lights of the past, well-nigh extinguished.

What an error! And how it betrays the vain illusion of superficial minds. They seem to want the Church to fit, as in a procrustean bed, within the narrow frames of their purely human organizations. It is as if the new pattern of the world, as if the present domain of science and of technology, engrossed the entire field and did not leave any room for the supernatural life which overflows from every side. But they are not able to abolish or to absorb her; on the contrary, those marvellous scientific discoveries (which the Church encourages and fosters) make the eternal power of God (*Rom.* 1,20) stand out with greater might and efficacy than before.

But modern thought and life must be lead back and regained to Christ. Christ, His Truth and His Grace, are no less necessary to the mankind of our times than to that of yesterday and the day before, of all centuries, past and future. This is the only fountain of salvation, the Catholic faith; not indeed a mutilated, anemic and diluted faith, but a faith maintained in all its integrity, in all its purity, in all its strength.

Some may look upon this faith as "foolishness"; that is nothing new; it was so also in the times of the Apostle Paul. For you, instead, it is "the strength of God," (*I Cor.* 1,18) and you are anxious to impart it to your day with the same confidence in victory that animated the hearts of the first Christians. We praise your resolutions. May the Lord make them fruitful with the superabundance of His blessings!

#### STRENGTH OF CHRISTIAN LIFE

To a steadfast faith you join courage in the earnest observance of the commandments of God and of the whole law of Christ and of His Church. And indeed this is no small merit, especially in the

present circumstances. When one looks squarely at the conditions in which you find yourselves, the present-day views and habits of life, the modern world with its miseries and its misfortunes, but also with its seductions, its near diabolical allurements and the tyrannical pressure exerted by a monstrosly powerful organization, one must acknowledge that to remain faithful to the commandments of God, at all times and in all places, without reservation and without compromise, requires a daily mastery over self, a constant effort, a self-denial, which at times reaches even to that heroism which is the characteristic of a testimony even to the shedding of blood.

We have said: without reservation and without compromise; for who could affirm that a person serves God faithfully who, in the fulfillment of Christian practices, shows an obviously worldly spirit, who takes to Church his thoughts of gain, of vanity, of sensuality, who thinks that he is justifying or sanctifying a life of frivolity and worldliness because he interlards some exercises of a piety, purely superficial, even when not puerile and superstitious.

#### RULE OF LIFE

You are perfectly right, therefore, in asking frankly: "The word of Christ, 'If anyone would come after me, let him deny himself, take up his cross daily and follow me' (*Luke 9,23*), does it—yes or no?—hold good today as in the past?" Yes? Then it is the rule of life for us.

And in all her conduct, both in her personal concerns and in her social relations—marriage, family, occupation—is woman any more than man free to govern herself arbitrarily and according to her pleasure? Or on the contrary is she bound in every sphere to acknowledge that there are questions the solution of which always depends upon the eternal law of God? In that case, away with all faintheartedness and with all vain fear; if God commands it, He will never fail to give with the commandment the strength also to fulfill it.

Hence your resolution: to prepare the way of the Lord, a straight path to His will (*Isaias 40,3*), first of all in your own life and then in that of your neighbor. We bless this intent of yours. May God deign to quicken it with the heavenly dew of His grace.

Nevertheless, a steadfast faith and courage in action do not fully satisfy your desires: you must also enkindle in your hearts the bright and ardent flame of zeal. Resolved as you are to observe fully in your own lives as young women, as wives, as mothers, the sacred law of

God, you wish, in the field in which circumstances planned by Providence have placed each one of you, to collaborate in leading souls back to the One Lord and Master. You wish to restore to them, by submission to the Divine Will, by docility to infallible teaching, by sanctification through grace, the true and only liberty that will free them from the humiliating slavery of error and of evil. Such is the meaning of the entire work of redemption, and every apostolate, whatever may be its form, is but a participation in that redemption work of Christ.

To wish to draw an exact line of separation between religion and life, between the natural and the supernatural, between the Church and the world, as if they had nothing to do with each other, as if the rights of God were valueless in all the manifold realities of daily life, whether human or social, is entirely foreign to Catholic thought and is positively anti-Christian. The more, therefore, the powers of darkness bring their pressure to bear, the more they strive to banish the Church and religion from the world and from life, the more there is need, on the part of the Church itself, of steadfast and persevering action in order to reconquer and to place all fields of human life under the most sweet empire of Christ, so that His spirit may breathe more abundantly, His law reign with a more sovereign sway, and His love triumph more victoriously. Behold what we must understand by the Kingdom of Christ!

This task of the Church is indeed arduous, but they are simply unwitting deserters or dupes who, in deference to a misguided supernaturalism, would confine the Church to the "strictly religious" field, as they say, whereas by so doing they are but playing into the hands of their enemies.

Against such currents you are bravely reacting as befits our times. Therefore, We have been pleased to take cognizance of your training, of your experiences, and of your happy successes. We praise your eagerness and We invoke upon you the fullness of the strength and grace of Christ.

#### VARIOUS ASPECTS OF THE APOSTOLATE

For your apostolate you follow the word of the Divine Master: "The Kingdom of God comes unwatched by men's eyes" (*Luke 17,20*). You have no mind to do your work with a display of public demonstrations, so that, in general, what has to do with organization is



destined, as far as you are concerned, to remain subordinated and to be limited to what is strictly necessary.

At the beginning of our discourse We spoke of you as shock-troops. But your counter-offensive is planned and executed not clamorously nor with agitation but in quietness and recollection, with silent prayer, with denials of self known only to God. By constant good example, by courageous profession of your firm conviction of the truth of Christian principles, slowly, continuously, progressively you exert an influence upon a group of people who think differently from you, and you seek thus to lead them back, little by little, to Christ.

Without doubt no work, whatever it be, can have stability and permanence without a minimum of organization. Nevertheless, no matter how indispensable it may be, organization always remains a means, and only a means, of the apostolate. Similarly public manifestations have their value; in some cases they may even be necessary, especially where adverse forces make use of them with great display for the purpose of propaganda.

#### PRAYER AND SACRIFICE

But for the end towards which your movement tends, you have chosen the right method of work: the road upon which you are advancing is safe and you can follow it with confidence. The modesty and discretion, which are so becoming to the exercise of your zeal, are decidedly not liabilities nor an enervating monotony. Quite otherwise; each of you, applying herself to the common task, must bring to it her own character, her own temperament, her own gifts and her own personal means. The concurrence of such varied qualities gives to your friendly cooperation its own harmony and its own peculiar features. All of you can and ought to value most highly the apostolate of an exemplary life of prayer and of sacrifice. But precisely here, over and above what is strictly of obligation for every Catholic, there remains a large field within which the physical capabilities, which differ in every one, and the generosity of heart, with which—always presupposing a sound judgment and a right intention—you correspond to the impulses of grace, should determine the just and suitable measure of your activity.

This diversity in the measure of good to be done and in the way of doing it finds application both in the material and in the spiritual order. To those among you to whom economic conditions or other

favorable circumstances or some special skill and aptitude permit the exercise of the apostolate of charity in favor of the needy, We say with St. Paul: "Be not overcome by evil, but overcome evil by good" (*Rom. 12,21*). To the spirit of calumny, of base detraction, of envy, of hatred, of cruelty and of oppression, oppose, without tiring, goodness and love, love in the heart, love on the lips and love in the works of your hands.

How could We at this moment fail to address a paternal word to the host of "the Little Ladies of Charity" here present, who have recently held a highly successful convention in order to render their work more fruitful and more suitable to the daily needs of the poor? To you also, therefore, worthy helpers of the needy, We desire to express Our pleasure, Our encouragement and Our ardent wishes that your Father and Founder, St. Vincent de Paul, that bright star of goodness and of help for every misfortune, may obtain for you ever more bountifully the spirit of mercy, of generosity, of charity and of wisdom.

#### ACTION UPON OUR NEIGHBOR

There remains to be considered, in the proper sense of the word, the apostolate of personal and immediate action upon our neighbor, in order to win him to Christ. It is not something that all can do. Special qualities are required, together with a preparation and a training that can only be the privilege of a chosen few. Nevertheless, even so, the ability to carry on such a religious apostolate differs considerably with each person. Strive, therefore, to know yourselves, in order to become, each in your own way, a messenger of God. But, whatever may be the manner, and, so to speak, the personal treatment of each one, the dominant character which all must develop within themselves is that spiritual greatness so magnificently extolled by the martyr Ignatius.

You have formulated lofty plans for yourselves, beloved daughters! You have need, therefore, of an enlightened and generous zeal, of an unshakable trust in God, of an abundant and powerful help from on high in order to realize them and carry them out with persevering strength. Humbly make yours the prayer of the Psalmist "*Viam mandatorum tuorum curram, cum dilataveris cor meum*" (*Ps. 118,32*), "I have run, O Lord, the way of Thy commandments, when Thou didst enlarge my heart."

And now We leave with you as a parting wish, the words of the

Prince of the Apostles: "But the God of all grace, Who has called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you and confirm you and establish you. To Him be glory and empire for ever and ever" (*Pet. 5,10-11*).

With such a wish and hope from the depths of Our heart We impart to you all, to your works, to your families, and to all persons that are dear to you, as a pledge of the choicest celestial blessings, Our Apostolic Benediction.



### *Morbus Sabbaticus*

*Morbus Sabbaticus*, or Sunday Sickness, is a disease peculiar to church members. The attack comes on suddenly on Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well, and eats a hearty breakfast. But about church time the attack comes on and continues until church services are over for the morning. Then the patient feels easy and eats a hearty meal.

In the afternoon he feels better and is able to take a walk, automobile ride, go visiting, talk politics and read the papers. He eats a hearty supper, but about church time has another attack and stays home. He retires early, sleeps well and awakes on Monday morning refreshed and able to go to work. He does not have any return of the symptoms until the next Sunday. Peculiar features of the disease are as follows: 1) It attacks members of a church; 2) It never makes its appearance except on Sunday; 3) The symptoms vary, but never interfere with appetite or sleep; 4) It never lasts over 24 hours; 5) It generally attacks the head of the family and continues until every member is affected; 6) No physician is ever called; 7) No remedy is known for it except repentance and prayer; 8) It always proves fatal in the end to the soul; 9) Real heartfelt salvation is the only antidote; 10) It is becoming fearfully prevalent and it is sweeping thousands every year to premature destruction.—CONTACT, *Publication of Nebraska Penitentiary*, May, 1947.

## *Right to Work and the Closed Shop*

*Reprinted from YOU ALL\**

**A**S MEMBERS know, the 1944 convention of the Catholic Committee of the South went on record as opposing the so-called "right to work" bills proposed to Southern legislatures by such organizations as the Christian Americans of ill repute. This resolution was acted upon in Louisiana when a representative of the CCS Labor-Industry Department presented statements before the State Legislature for the defeat of the anti-closed shop bills in 1945.

The reasoning behind our stand is as follows:

1. Forces proposing anti-closed shop legislation in the Southern states gave evidence of the fact that they were seeking not so much the employe's right to work as the employer's right to work his employes for the hours and wages and under the working conditions that would give him the highest profit and the lowest cost.

2. The right to work is not an absolute right, but one governed by the rights of fellow workers.

3. The right to organize and bargain collectively implies the right to use the required means for these purposes. But in our Southern States where a great number of employers consistently oppose unions or, at best, tolerate them, union security in the form of the Union Shop is a required means to attain a legitimate aim of organized labor, namely, security. Therefore, if we admit the natural right of workers to organize, we must not deny them a required means to exercise that right effectively.

4. The Union Shop, that is, one in which the majority of the workers require all the workers to be members of a union, is a democratic institution. Majority rule is a fundamental principle in our democracy. To prevent the Union Shop on the pretense that it is unfair to the non-union minority is, in fact, an injustice to the majority in the shop. The union members probably risked their jobs and certainly made sacrifices to get their union recognized, to obtain good wages and working conditions, and to maintain job security. For non-union workers to profiteer on these sacrifices by accepting the fruits and refusing to contribute, morally and financially, is clearly unjust. And yet, the state is being asked to legalize this injustice.

\* Catholic Committee of the South, 2901 Carrollton Ave., New Orleans 13, La., January, 1947

5. Besides being unjust, anti-closed shop legislation is unwise:
  - a) The passage of such bills could be the occasion of industrial warfare. Union members will not desert their organization, and they will not work while being forced to pay the expenses of non-dues paying workers.
  - b) The enforcement of such legislation will require the exercise of police power which could bring about a dangerous situation, namely, a general strike against Government authority.
  - c) Where the union is not secure, experience proves that it will attempt to check the employer's actions at every point where he may be suspected of discriminating against union members in favor of non-union members.

We also like the sentiments expressed by Father Joseph Donnelly in his Social Action Bulletin (Jan. 15), Diocesan Labor Institute, Hartford. Father Donnelly writes: "we are not just against Communists. On the contrary, in part, we agree with them. We agree with their protests against a whole species of social evils, and it is regrettable that too often they protest effectively while too many Catholics temporize, tolerate and even sanction social and economic injustices in their own communities."

Former Governor Sam Jones told us at our New Orleans convention that we have 40 million people in the South who are being starved mentally and physically. We have more than our share of illiteracy, sickness, malnutrition and poverty. Because of this, our human resources are being wasted.

These social evils were with us in the South before the Communists came. They are the result of an unjust economic regime, of economic selfishness. It seems rather evident that since Communism can breed only in social sores, even those who have such a great fear of Communists would exert every effort to remove those sores. So let us talk not only about the danger of Communism, but more about the need of labor organization, equal pay for equal work, decent minimum wage legislation, just medical insurance, adequate housing programs and all the requirements of social justice to provide man with a livelihood fit for him who is made to the image and likeness of God.



"She used to stay at my bedside all night long, when I needed her."  
—President Truman to reporters covering his visit to his sick mother.

# *The Philippines Through Peace and War*

JOHN F. HURLEY, S.J.

Director, Catholic Welfare Organization of the Philippines

*Reprinted from THE CATHOLIC CHARITIES REVIEW\**

**B**EFORE Pearl Harbor the Filipinos were a happy, contented and prosperous people. Their standard of living was approximately 300 per cent better than that of any other Oriental nation. All of this is a compliment to the excellent colonial policy of the United States. When our government took over the Philippines, there was a population of 6,000,000 people in the Islands. By 1941 that 6,000,000 had increased to 17 million, and the average stature had increased by 1½ inches. The Filipinos have a passion for education. Interestingly enough the University of Santo Tomas, a Catholic university, was the oldest university under the American flag, that is, up until July 4, 1946, when the Philippines became a republic. Attending this university were approximately four thousand men and women registered in medicine, law, architecture, engineering, arts and science courses. The Ateneo de Manila, a college with some university courses conducted by the American Jesuits, is famous, among other things, for its outstanding alumnus, Jose Rizal, who is the George Washington of the

Philippines. It has accredited courses in law, commerce, chemistry, as well as the time-honored A.B. course with Latin as a requisite.

The valiant defense at Bataan and Corregidor is now history, as is also the terrible Death March. Few people realize that this Death March and the month or two following it in the terrible camps north of Manila cost 30 thousand Filipino lives. This is official. After the first shock of American defeat the Filipinos quickly adjusted themselves and very quietly decided that they were not going to cooperate with the Japanese. They paid the penalty for this loyalty because those who were caught working against the invaders were thrown into the dungeons of Fort Santiago, where their torture was indescribable. They were subjected to the water cure, that is, their noses were closed, water poured in their mouths until their stomachs swelled out, then they were punched or kicked until they lost consciousness. Also, burning cigarettes were applied to all parts of the body. Nevertheless, the Filipinos remained loyal. It is amazing to learn how many of them absolutely

\* 1317 F St., N.W., Washington 4, D. C., March, 1947

refused to give any information. Hundreds of them were questioned about the American Fathers because the Japs suspected that many soldiers were disguised as priests, yet none of the Filipinos gave any information which might incriminate their former professors.

#### MASS LOYALTY

Things went from bad to worse and the people, because of the lack of food, began to look more like skeletons than human beings. Just before the entry of the Americans in 1945, the Jap-controlled papers carried reports of people found dead on the streets from starvation. Most American observers will tell you that the Filipinos gave what was probably one of the finest examples of mass loyalty in history. It is safe to say that 90 per cent of the people never had the slightest idea of cooperating with the enemy. Or, to put it another way, hardly 1 per cent, certainly not 2 per cent of the people cooperated with the Japs willingly and voluntarily.

All during this time, despite the fact that their waistlines were getting smaller and smaller, the Filipinos preserved their fine sense of humor. Just to give an example or two, they had their own interpretation of *Domei*, the Japanese news service. This, they said, meant: "Department of Military Erroneous Information." "City Bus" meant for

them: "Come immediately, try your best, Uncle Sam."

Americans cannot sufficiently appreciate the terrible price that the Filipinos paid for their loyalty. And they are still paying for it, because in some parts more are dying now than during the Japanese occupation from malaria, beri-beri, malnutrition, tuberculosis and other diseases.

The plight of the poor lepers is especially sad. To give an example of what happened to them. In the Philippines we have the largest leper colony in the world, in charge of the American Jesuits. Before the war there were five thousand souls here. When I left the Philippines a few months ago, there were less than two thousand left.

Our Catholic welfare organization is making every effort to get bandages for the lepers. These benighted creatures, despite their weakness and sore-covered hands with a finger or parts of fingers gone, must wash their old bandages if they would bind up their sores.

Of course, we are quite familiar with the shortage of bed linen in this country during the war. But now it seems that this product is coming on the market and people are in a position to replenish their supply. May we suggest that those who have old sheets and bed linen to spare donate them to these poor forsaken of Christ for bandages for their festering wounds?



Also contributions of canned or powdered milk, canned meat, beans, in fact any canned food will be most welcome. It is impossible for you to realize the joy that these extra bits of food bring to the poor sufferers. Really, I believe lepers are the most patient people in God's world.

Medicines are badly needed. We have just received from His Excellency, Archbishop Reyes, a plea for food, bandages, cotton, adhesive, etc. In this letter he also enclosed a list of very simple medical needs. The whole list contains no more than 22 items—mostly for malaria, deworming, for sores, and calcium injections, etc. It is a curious thing that very rarely is leprosy the cause of death. Most lepers die from tuberculosis, heart disease, nephritis and malnutrition.

It is difficult for people in the United States to realize the terrific destruction in the Philippine Islands. Cardinal Spellman and General Eisenhower said they saw only one city more destroyed than Manila and that was Warsaw in Poland. One of the members of General MacArthur's staff told me personally that the destruction in Manila was worse than that in Coventry. In the Philippines we have 18 dioceses; 14 bishops are native-born Filipinos and one of them is an Archbishop, His Excellency, Most Reverend Gabriel M. Reyes, who is chairman of the Administrative Board of the Catholic Welfare

Organization. These bishops have suffered a great deal. Ten of them have lost their cathedrals and residences, and a number of others have had their cathedrals badly damaged. When I say lost, I mean absolutely and completely lost. In some cases not even a wall is standing to mark the place of the old cathedral, because the ground has been completely cleared by the very efficient American bulldozers. Most of the bishops do not yet have the proper clothing of their rank.

Besides the relief problem about which I have been speaking, the bishops are also facing the problem of rehabilitation. The War Damage Corporation estimates the damage to the Catholic Church in the Philippines at \$125 million, prewar value. Besides the problems of relief and rehabilitation, the bishops are now at grips with some very important and serious national issues in the matter of marriage, education and general public relations. All these problems, that is, relief, rehabilitation and the new national issues must be faced simultaneously. No one of them can be deferred. In many ways these 18 bishops are facing a situation as serious perhaps as any in history.

That the Church in the Philippines is doing everything in its power to help itself, is evident from the magnificent efforts put forth by the Catholic Educational Association in the Philippines. Just imagine, if you can,

18 dioceses here in the United States with the Catholic teachers of the schools, colleges and universities put on a starvation diet for three years. Then imagine most of their buildings destroyed by artillery, fire and looting. This, of course, leaves scarcely a desk or chair or a blackboard, and practically no pencils, pens or texts. Then imagine, if you can, these teachers, who had lost as much as 60 or 70 pounds in weight, being suddenly called upon to rehabilitate Catholic education in those dioceses. I am not overstating the case one iota. I know many instances where there was only one textbook to every ten children. If the children had a chair to sit on, it was only because they brought it themselves. Too frequently they could not bring a chair from home, first because they had no chair at home, and secondly very often because their homes had been bombed or burned to ashes. In many instances the bombcases were used for seats, not only in the schools but also in the churches.

#### ALTAR EQUIPMENT NEEDED

I was eye-witness to the astounding feat of Catholic priests, brothers, sisters and loyal lay teachers struggling through three years of starvation, fear and terror in an enemy-occupied country, and then with the advent of the forces of liberty, quietly shaking off, as it were, the effects of the nightmare, and gathering the children, young men and young women in the

ashes of the ruins, in a grand effort to rehabilitate Catholic education in the Philippines.

More astounding still, in June, 1946, these valiant men and women of God called a national convention of the Catholic Educational Association. Seven hundred delegates came from all parts of the Islands by land, sea and air. With a fine sense of realism their purpose was "A Clear Restatement of the Place of Catholic Education in this Republic." This is only one instance to prove that the Church in the Philippines is doing everything possible to help itself.

It is not possible for people here to realize how completely denuded are the churches in the Philippines. Many churches have only one pall, one corporal and one set of vestments of different colors for the sacrifice of the Mass. I have said Mass in Mindanao in a chasuble which originally was a deep red, inside and outside, but which exposure to the weather had dyed on both sides to a very sickly, pale pink. This chasuble has to do for black, red, green and all the other colors called for by the liturgy.

Most likely, many churches in the United States have some extra vestments, altar furniture and linens which they might be able to spare for the "bleeding Church in the Philippines," as Archbishop Reyes calls it. We need all sorts of altar equipment, altar furniture and vestments. Nobody will deny that discarded beer

bottles are not the most rubrical type of candlesticks, yet in very many churches in the Philippines today our candlesticks are old beer bottles. Everything possible is done to disguise them with decorations, but nevertheless they are still beer bottles.

Any contribution of canned food, medicines, bandages, altar furniture, medals, prayer-books etc., may be sent for shipment to the Philippines to: Catholic Welfare Organization,

51 East 83rd Street, New York 28, N. Y. As freight to Manila is high, contributions of cash will be very welcome.

Be assured that benefactors of the "bleeding Church in the Philippines" (the only Catholic nation in the Orient) will be bountifully blessed by the Sacred Heart and His Blessed Mother, who, under her title of The Immaculate Conception, is the Patroness of the Islands.



### *Racism and Morals*

At one time I felt that the solution of our racial problems was largely economic—that with better jobs and economic security would come understanding and racial tolerance. I am convinced that such economic equality is necessary—but not enough. Nor can education alone solve the problem, as the racial attitudes of many prejudiced college friends of mine prove. Only in the hearts and minds of men, only in the moral reawakening of my white brethren, can a complete and final solution be found. Our Church teaches that all—white and black—are one, in the mystical body of Christ. Where economics has faltered and educational programs seem incomplete, the moral dilemma of my white friends stands out in bold relief. We believe, or we do *not* believe, in the "innate dignity of man"; colored man as well as the white man. The choice rests ultimately upon those religious and moral decisions which all must make!—*Thomas F. Nevins in THE INTER-RACIAL REVIEW, March, 1947.*

# Missionaries to the Proletariat

JOHN B. EBEL

Associate Editor of the DENVER REGISTER

Reprinted from THE PRIEST\*

THERE is a new kind of missionary arising in France—priests who journey not to distant lands to realize their apostolate, but to the districts of Paris where the laboring class lives; who supplement their long seminary training with years at factory bench or lathe, learning to know those to whom they must bring Christ. As is the case with all missionaries, their first task is to enter into the mentality, problems and culture of those among whom they are to work, so that they can build the church from within that culture, and not make it something artificially imposed from without.

There are some twelve of these laborer-priests engaged in the work full-time, and many other priests associated with them. Called *Mission Paris*, the endeavor owes its origin to the late Abbé Godin, who about five years ago wrote a book, *France, Un Mission*, in which he declared that France must now be considered a missionary country, and the methods used in mission fields introduced to win back the great number of the proletariat that has strayed from the Church.<sup>1</sup>

Abbé Godin's thesis was that the mental and cultural gulf between priests (most of whom came from bourgeois or middle-class families and were members of the intellectual class) because of their long years of study and training, and the workers, is as great as that between the foreign missionary and the South African native. And just as in foreign countries there are two methods that can be used—that of attempting to change the whole culture of the people to agree with the culture of those who are introducing Christianity to them, or that of taking the essentials of Christianity and inserting them into the culture of the natives—so the new missionaries of France had two alternatives.

The second was, of course, discovered to be the only feasible method, and that is how priests, with the approval of Cardinal Suhard, soon were found working in factories, becoming acquainted with the culture, problems and mentality of the laborers.

The second problem now arose: How to determine the essentials of Christianity and how to insert them into the culture of the workers? The

<sup>1</sup> See also "The Paris Mission" by Jean Minery, S.J., in AMERICA, April 19, 1947

\* Huntington, Indiana, April, 1947

answer was the liturgical apostolate. Bourgeois Christianity has been called the curse of French Catholicism for the past century. The books of piety and the prayer books of the 19th century became more and more divorced from the daily life of the people. That was one reason why increasingly only women and children were seen in the churches, although at least nominally almost everyone in France is Catholic. It is by a return to the liturgical life of the Church, and participation in the liturgy by the laity, that essential Christianity is being brought back into the lives of the proletariat.

It is not the purpose of the factory priests immediately to convert those with whom they work. For the most part, they are not known by the workers to be priests, and it is only the few fellow-workers with whom the priest comes in close contact that he immediately influences. The goal of the priest at present is the laying of the foundations for a great Christian revival among the working classes—to that end they are now imbibing the proletariat culture and spirit. Their primary aim is not now the conversion of the workers, but the acquiring of a knowledge of the workers' mentality.

It is through laymen—members of the Jocists or other Christian laborers—that the work of conversion progresses. These Christians in their easy contact with fellow-workers be-

gin to plant the seeds of interest in Christianity. The Christian makes his factory comrade see that Christianity is much more than he thought. By his example and through casual remarks and more serious conversation, he arouses first a doubt, then an interest, and finally an anxiety, to learn about Christ and His Church. Then it is that the layman takes his comrade to a priest, preferably one engaged in the *Mission Paris*, who completes the work of conversion.

#### FREEDOM OF ACTIVITY

Although some of these factory-trained priests go into parish work and become chaplains of Jocist groups, most of them stay in the *Mission Paris*. Probably their greatest advantage lies in freedom of activity. They are at liberty to choose any means available for the advancement of their apostolate. Personally, they are excused from wearing the strict clerical garb of cassock and soutane which all other French priests must wear, even in the streets and in travel. This is a time of test and experiment, with no set program of action, save for the primary rule that the priests operate always through Christian lay workers associated with them in this apostolate or in Jocism.

The apostolate finds its field in all the lower classes of French society, in all the lower milieux of the great city. Besides the main work

among factory laborers, there is, for example, the activity of girls and women who strive to convert the loose girls and fallen women of the city slums. Some of these unfortunates have been converted and helped to build a new life.

The material and spiritual conditions of the French proletariat—and the same may be becoming true in a lesser degree in our own country—are so different from those of the bourgeois class that the workers do not feel at home in church. The middle class, too, may commit as many (or more) sins as the working class, but there remains this distinction: The bourgeois sinner at least recognizes most of his sins; the proletarian wrong-doer has to a large extent lost the knowledge of good and evil according to Christian standards. The worker belongs to a different civilization, with widely variant customs, habits and culture, so that only men of the same social class, or at least those understanding that class, can realize the apostolate of the *Mission Paris*.

When a worker was converted in the past, the difficulty was that he then felt uncomfortable in his factory, for he had equivalently joined another social class; and he felt uncomfortable in church, because it was a bourgeois church. It is the purpose of the new mission to make the convert feel at home in his factory by not imposing a middle-class mentality up-

on him with his new-found Christianity; and to make him feel at home in church by building it into a proletarian parish. This much of a head start the Paris missionaries do have over their confreres in foreign lands—long-established churches and parishes stand ready from which to carry on the work, even in the Red belt.

In these churches, handy to the working class, the customs and manners of that class will be preserved. The worker need not be well dressed to attend Mass here—he is more welcome in his working clothes. Preserving always, of course, a certain necessary level of dignity, the sermons are in terms and modes of thought that he can understand—even to the coarse expressions he has become accustomed to, but which would send the bourgeois, dressed in his Sunday best, running from church with his fingers in his ears. Religion here is brought into his daily life through his participation in the liturgy.

The Church must be built anew within the proletarian class. Parishes and churches must have spirit and customs which will make workers feel at home. Bourgeois accretions of customs and manners must be pared from Christ's teachings, and on these rebuilt a superstructure of custom and activity that will make parishes popular to workers. In their search for this essential Christianity upon which to build, the priests of

the *Mission Paris* return to the beginnings of Christianity, to the first centuries of the Church and to the liturgy. Here, in the Fathers and in the liturgy, they find religion expressed in terms to which the worker takes.

The priests of the *Mission Paris*, says Jean Rogues of Paris, who

brought the news of this work from France to the United States when he attended the Liturgical Week in Denver last October, "are the shock troops among all the priests and laymen in the apostolate of the proletariat. They are the leaders, the guides, and the experimenters."



### *In Medio Stat Virtus*

In social problems today it shines out quite clearly that the Catholic takes the moderate view. He is not so impressed by the evils attendant sometimes on private ownership as to condemn private property in every shape or form. He is not so enamoured of planning and nationalization as to think that this is the be-all and end-all of the action of the State.

Rather, he sees that private ownership, exercised in moderation, can be a great boon; that nationalization and planning, also properly held in check, may have a part to play in regulating the common life for the betterment of the individual.

Catholicism sees the good in both private and public ownership, but its greatest concern is to defend the rights and dignity of the private individual, as well as of the State authority, and so protests unceasingly against such an extension of State ownership as would reduce the individual citizen to a condition of serfdom.

This characteristic of Catholicity is to me something which is quite resplendent. It is an indication, if further indication were needed, that we walk in the way of truth, and that, because of this, we are in the forefront of the defenders of freedom.—*Archbishop Godfrey of Bombay, India.*



# The Rule of St. Augustine

THOMAS P. PURCELL, O.S.A.

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THE influence of Saint Augustine on the Christian civilization in the West has been the topic of countless dissertations. The mind of the great Bishop of Hippo penetrated almost every field of theology; his many sermons show us Augustine as the tireless shepherd of souls; the classic *City of God* written between the years 413-426 would have been sufficient of itself to place the name of the Doctor of Grace among the immortals of mankind. But we are interested in only one phase of the work of the "Hammer of Heretics"—the legislation he has bequeathed us on the monastic life. More than sixty communities today follow what is called the *Rule of Saint Augustine*; among whom we may mention the various Orders of Saint Augustine, the Dominicans, the Norbertines, the Servites, the Trinitarians, the Marists, the Alexian Brothers, the Nuns of the Visitation, the School Sisters of Notre Dame, and many others. The Rule of Saint Augustine, along with the Rules of Saint Basil, Saint Bene-

dict and Saint Francis, has been counted as one of the four great Rules in the Church.

For the past 700 years there have been various opinions held on the Rule of Saint Augustine. There are those who say that Saint Augustine never wrote any Rule; others will say that he never wrote a Rule for men, but merely set down norms for a community of women as we have it in his Letter 211. In recent years the tide of opinion has begun to change, and scholars now maintain that Saint Augustine wrote his Rule for a community of men. An enlightening and logical treatment of the subject was given by Fr. Pierre Mandounet, O.P., in his *Saint Dominique*.<sup>1</sup> Fr. Nicholas Merlin, O.S.A., gave his solution to the problem in a neat and interesting work published in 1933, *Saint Augustin et la Vie Monastique*.<sup>2</sup> Fr. Winfrid Huempfer, O.S.A., presented his view on the subject in the introduction to the critical edition of the *vitas fratrum Jordani de Saxonia*<sup>3</sup> published in

<sup>1</sup> Pierre Mandounet, O.P., *Saint Dominique. L'Idée, l'Homme et l'Oeuvre*, 2 vols., Paris, 1937. English translation: *Saint Dominic and his work*, translated by Sister Mary Benedicta Larkin, O.P., B. Herder Book Co., Saint Louis, Mo., 1944.

<sup>2</sup> Jordan of Saxony, O.S.A., *Vitas fratrum*, new critical edition by Fr. Rudolph Arbesmann, O.S.A., and Fr. Winfrid Huempfer, O.S.A., Cosmopolitan Science and Art Service, New York, 1943.

<sup>3</sup> Nicholas Merlin, O.S.A., *Saint Augustin et la Vie Monastique*, Albi, 1933. English translation, still in manuscript form, *Saint Augustine and the Monastic Life*, translated by Fr. Joseph Gildes, O.S.A.

\* St. Louis University, St. Louis 3, Mo., November, 1946

1943. We shall present our discussion on the subject under various headings, basing our opinions on the above mentioned works.

# I

## ST. AUGUSTINE'S MONASTIC LIFE

The dynamic character and personality of Saint Augustine and his love for companionship made it only natural that after his conversion to the Catholic Faith he gathered followers about himself. Before his conversion Augustine loved to love and to be loved, merely for love's sake,<sup>4</sup> but after his Baptism the love of his great heart soared heavenward and carried with it the hearts of his companions also. From the very first moment that the Tagastan heard of Saint Anthony and the lives of the Egyptian monks, his heart yearned after that type of life. In fact, some are wont to call his retreat at Cassiciacum in the suburbs of Milan, before his baptism, Augustine's first monastic experiment.<sup>5</sup>

It was upon his return to his native land in 388 that Saint Augustine actually instituted his brotherhood. "We kept together" the Saint says in his *Confessions*, "intending to still dwell together according to our holy resolve, and seeking some place where we might serve Thee more conveni-

ently, we journeyed back to Africa together."<sup>6</sup> Saint Possidius, a disciple of Saint Augustine and his first biographer, speaking of the first Augustinian monastery established by his spiritual father writes: "... and in God's grace it pleased him to return to his parental home (at Tagaste) and possessions, together with his friends. Having settled there for almost three years after his arrival (388-391), and having put aside all worldly cares, together with those adhering to him, he was living for God in fastings, prayers and good works, and day and night was meditating on the law of the Lord."<sup>7</sup>

In 391 Augustine tells us that he went from Tagaste to Hippo for the purpose of winning an acquaintance to the service of God in his monastery. While there he was prevailed upon to be ordained a priest and was subsequently consecrated a bishop. And, says Augustine:

Because I proposed to live in a monastery with my brethren, . . . the elderly Valerius [Bishop of Hippo] gave me the garden in which my monastery now stands. I assembled there upright brethren who possessed nothing as I possessed nothing. As I practiced poverty and sold what I had and gave to the poor and begged, so they did and desired thus to do, that we might live in common: for God Himself is common to us as our great and most rich reward.<sup>8</sup>

<sup>4</sup> *Conf.* III, 1, 1.

<sup>5</sup> N. Merlin, *op. cit.*, p. 6.

<sup>6</sup> *Conf.* IX, 8.

<sup>7</sup> Saint Possidius, *Vita Sancti Augustini*, ch. 3, P.L. XXXII, 36.

<sup>8</sup> *Sermo* 355, P.L. XXXVIII, 1569-70.

This monastery in the garden adjoining the episcopal palace was Augustine's second monastery. When he became bishop, Augustine founded his third monastery, as he tells us: "... I was raised to the episcopate and ... I desired to have in my episcopal house a monastery of clerics ... behold how we live, no one in our Society is permitted to have anything his own."<sup>9</sup> Thus we see from Augustine's own words that he himself set up at least three different monasteries.

## II

### AN AUGUSTINIAN RULE AT TAGASTE?

It seems almost impossible that Saint Augustine could have gathered his communities together at Tagaste and Hippo without setting up some norm or rule of life to follow. How incredible it would seem to us today if a group of men got together to form a religious community and yet had no common rule to bind them into a unit—and this incredibility seems all the greater when we know that the father of those African brotherhoods was Saint Augustine. In fact, there seems to be something inherent in the nature of man, that when a group comes together to form a fraternity or society, the first thing that comes to mind is the formation of some kind of by-laws to help the group at-

tain the end for which it is organizing. Saint Possidius, writing apropos to this point, says:

Soon after he [Augustine] was ordained a priest he established a monastery with the approval of the Church, and with servants of God he began to live according to the manner and rule instituted by the Holy Apostles. And in that society no one in particular possessed anything of his own. All things were held in common and were distributed to each according to his needs. He had already been living according to this rule since his return to his land from beyond the seas.<sup>10</sup>

It may be argued that what Saint Possidius says about Augustine living "according to rule" merely refers to the common life mentioned in the *Acts of the Apostles* (iv, 32-35). But why should we mention rule at all when referring to the apostolic life, for we never refer to the early Christians as bound by rule to the common life (in fact, Saint Peter reminded Ananias that it was not imposed by rule)? Here, no doubt, Possidius was referring to the religious rule of his holy father.<sup>11</sup> To argue that Saint Augustine had no Rule for his three communities would be to argue against practical experience and usage. The problem for us, then, is to determine what rule Augustine gave his communities.

## III

### LOOKING INTO THE MANUSCRIPTS

Our first point in digging back into

<sup>9</sup> *Ibid.*

<sup>10</sup> Saint Possidius, *op. cit.*, ch. 5.

<sup>11</sup> N. Merlin, *op. cit.*, 24.

history for Saint Augustine's rule might be to determine what is the oldest manuscript which would tend to prove that the Bishop of Hippo wrote a rule for his brethren? The ages have dealt kindly with us in this regard, for the oldest manuscript of the Rule of Saint Augustine, the so-called "Corbiensis," takes us back almost to the time of the Doctor of Grace. Fr. A. Casamasa, O.S.A., one of the foremost authorities on Augustinology today, described the vicissitudes of this ancient parchment manuscript in a report made before the Roman Academy of Archeology in 1923: this precious document was in the library of the monastery at Corbie until 1638, when it passed to the Abbey of Saint Germain des Pres—it remained in the latter abbey until the French Revolution, and today it can be found among the Latin codices in the Bibl. National in Paris, number 12634.<sup>12</sup> This ancient manuscript is dated by the experts as coming from the period 500-750. Moreover, Dom Morin, O.S.B., notes that the first part of the Rule contained in the "Corbiensis," independently of this manuscript, can be dated as composed about the year 440<sup>13</sup> when studied from internal evidence; this evidence brings its composition within ten years of Saint Augustine's lifetime. There are also other manuscripts still extant,

dated by experts as coming from the 9th, 10th and 11th centuries. Almost without fail all these manuscripts have as their "explicit"—a term used from Roman times to set off the title of a work and the name of the author—"Explicit Regula Sancti Augustini." These ancient manuscripts should be an everlasting proof against those who say that the Rule of Saint Augustine was an invention of the 12th century.

#### IV

##### THE DISCIPLINA MONASTERII

In the manuscript "Corbiensis" and in all manuscripts of the Rule up to the 12th century we find a text quite different in extent from the Rule of Saint Augustine as we know it today. In the most ancient manuscripts the Rule of Saint Augustine begins as follows:<sup>14</sup>

1. Let God be loved above all things, dearest brethren, and then our neighbor, because these are the principal commands given to us.

2. This is how we ought to pray or say the psalms. In the morning three psalms should be said: the 62nd, the 5th and the 89th; at Terce let a psalm be said with a responsory, then two antiphons, a lesson and a concluding prayer; in like manner at Sext and None; at evening, moreover, one responsory psalm, four antiphons, again one responsory psalm, a lesson and a concluding prayer. And at a convenient time after the eve-

<sup>12</sup> *Ibid.*, 21.

<sup>13</sup> Dom Germanus Morin, O.S.B., "L'ordre des heures canonicales," *Revue Benedictine*, XLIII (1931), 145-52.

<sup>14</sup> As in Mandonnet, *op. cit.*, 219-21.

ning exercise, all being seated, the lessons may be read; moreover, let the customary psalms be recited before retiring. Night prayers for the months of November, December, January, February, 12 antiphons, 6 psalms, 3 lessons; for March, April, September and October, 10 antiphons, 5 psalms, 3 lessons; for May, June, July and August, 8 antiphons, 4 psalms and 2 lessons.

3. Let them (the brethren) work from morning to the hour of Sext; and from Sext to the hour of None they may be free from reading; and at None they may return books; and after they have eaten they may work again in the garden, or whatever it may be necessary, until evening.

4. Let no one do anything for himself alone, whether for clothing or for anything else; for we desire to live the apostolic life.

5. Let no one do anything with murmuring, lest he perish by a judgment like that of the murmurers.

6. Let them obey with fidelity, honor their father after God, and respect their superior as becomes the holy.

7. Seated at the table let them be silent to listen to the reading. If, moreover, any need shall arise, their superior shall see to it. On Saturday and Sunday, as is the custom, those who wish may have wine.

8. If there be any need to go out of the monastery for any purpose, let two go. No one may eat or drink out of the monastery without permission, for this is not in accord with *monastic discipline*. If the brethren are commissioned to sell any of the goods of the monastery, let them be careful to do nothing contrary to the law, knowing that they may offend God in His servants. If they are buying something for the monastery, let them discharge the business carefully and

faithfully as servants of God.

9. Let there be no idle word; let them be about their own work from the morning; similarly, after the prayers of Terce, let them go to their own work; they should not stand about talking, unless perchance it may be for the good of the spirit. Let them sit in silence at their duties, unless perchance the necessity of the work require that something be said.

10. If anyone shall not have tried to fulfill these things in all virtue, with the help of God, and shall have disregarded them with a stubborn spirit, and if, having been admonished once and again he shall not amend, let him know that he must subject himself as is proper to the *monastic discipline*. Moreover, if his age admits of it, he may be punished.

Observing these things faithfully and piously in the name of Christ, you will profit and your joy will be great in your salvation. Amen.

These are the things which we *command* you who are assembled in the monastery to observe.

The first purpose for which you have been gathered together . . . etc. (as in the Rule of Saint Augustine as we have it today).

Father Mandonnet has called these first ten prescriptions of the Rule of Saint Augustine the *Disciplina Monasterii* from the fact that the words "monastic discipline" is mentioned several times in the text. Immediately following the text of the *Disciplina* we read in the "Corbiensis" the text of the Rule of Saint Augustine as we have it today; Fr. Mandonnet calls this the *Commentary*. Saint Augustine, as Fr. Mandonnet points out, wrote the *Disciplina*

*Monasterii*, a rule adequate for the direction of a community of men, while still a layman at Tagaste. Thus its preceptive force would be nil, the authority of the father or superior flowing solely from his subjects. This would be the same today if, for example, some well known convert gathered about himself a group of other Catholic laymen, wrote a set of rules or by-laws for them, as they co-habited the same apartment. Consequently, the very wording of the *Disciplina* lacks preceptive force: "Let them honor their father . . . etc."

With the transfer of the monastery to Hippo, however, Augustine enjoyed the authority of a priest, and he shows this in writing the addition or commentary attached to his original Rule. Thus, in the commentary he refers to himself as a priest and he commands: "obey your superior as a father." Or, as Fr. Huempfner, O.S.A., points out, Augustine wrote the *Disciplina Monasterii* in 388 for the monastery founded in his own family estate in Tagaste where he was *pater* of his *societas*. Augustine then composed the commentary on his original Rule, after he was ordained, for the monastery erected in the garden near the episcopal palace—here he appears as the head of the *societas*, above the *praepositus*, with the added dignity of *presbyter*.<sup>15</sup> And

Fr. Denis Kavanagh, O.S.A., commenting on the passage "factus ergo presbyter monasterium infra ecclesiam mox instituit" in St. Possidius' *Vita Sancti Augustini*, writes that the phrase "infra ecclesiam" does not mean, as some commentators interpret it "within the church building" or "within the precincts of the church," but rather "within the church, i.e. under ecclesiastical authority."<sup>16</sup>

That the Rule of Saint Augustine as we have it today was merely a commentary on some other form of legislation or regulation is evident. It would be very difficult to regulate a community of men on our present day Rule alone—Saint Augustine must have surely had his original Rule in mind when he wrote his commentary. In our present-day Rule there are allusions made as to what ought to be done in the community without mentioning anything determinate. For example, we read in Chapter III: "Give yourselves to prayer at the hours and times *appointed* . . . if anyone has the time and wishes to pray outside the hours *appointed* . . . chant only what is prescribed"; yet nowhere in the present day Rule will there be found any references to these things *appointed* and prescribed. But we can find these times *appointed* and things *prescribed*

<sup>15</sup> Arbesmann-Huempfner, *op. cit.*, p. lxxviii.

<sup>16</sup> Denis J. Kavanagh, O.S.A., "The First Augustinian Monastery ('infra ecclesiam')," *Tagaste*, III, 1, pp. 3-12.

in the *Disciplina Monasterii* which liturgists claim to be the oldest *Ordo officii* known in the Church.<sup>17</sup>

Dom de Bruyne once attempted to show that the *Disciplina* was the work of Saint Benedict, the first rule he gave his monks at Subiaco (500-505), but the well known Benedictine scholar Dom Morin closed the road to this theory, declaring in his conclusion that "it will be necessary to be resigned to the loss of the first pretended Rule of Saint Benedict."<sup>18</sup> This was in 1931. Dom Morin likewise placed the composition of the *Disciplina Monasterii* somewhere in the first half of the 5th century.

With regard to the wording of the *Disciplina*, Fr. Mandonnet cautions that it must be remembered that Augustine wrote it while still a layman but recently converted. It may be objected that Augustine didn't write the *Disciplina* for his monks, as it reads in places "let them. . . ." This was the wording where Augustine regulates manual labor, for the author himself was busily engaged in writing books at this time. Thus we see that the oldest extant manuscript containing the complete Rule of Saint Augustine includes the original Rule and the Commentary Saint Augustine added to it after he was ordained a priest. What we know as the Rule of Saint

Augustine today is not the same as that which Augustine's first followers knew. What happened to the original *Disciplina Monasterii*?

## V

### THE BEHEADING OF THE RULE OF ST. AUGUSTINE

The second half of the 11th century was a period of reformation in the Church, and with regard to the reformation of the clergy, one of its fruits was the organization of the canonical life. It was only natural that the 11th century, looking back into the history of the Church, should single out the first organizer of religious life in the West, Saint Augustine, as a model to be followed. In the 12th century, so well organized was the reform of the clergy, that the Rule of Saint Augustine extended to the whole canonical set-up, and the two expressions, "Regular Canonical Order" and "Augustinian Order" were synonymous.

The text of the Rule of Saint Augustine in use among the Order of Premontr  at the time of its organization around 1120, was the entire Rule of Saint Augustine. The Premonstratensian liturgical texts preserved this form of the Rule for us until the 17th century. In fact, the Premonstratensians never abro-

<sup>17</sup> Dom Lambot, O.S.B., "Un ordo officii du Ve siecle," *Revue benedictine*, XLVV (1930) 80.

<sup>18</sup> Dom G. Morin, *op. cit.*



gated or changed this entire Rule, according to the Abbot of Pont-a-Mousson (1614).<sup>19</sup> Practically speaking, however, the *Disciplina Monasterii* has been a dead letter with these Canons since the middle of the 12th century.

Briefly, the separation of the two parts of the Rule took place in this wise. The brothers of the community of Canons Regular at Springirsbach in the diocese of Trier, who had been following the complete Rule of Saint Augustine from the year 1107, found that the *Disciplina*, with its regulations for Office, fasting and manual labor were not suitable. The canons, therefore, decided to refer the matter to Pope Gelesius II (1118-19), and, as Fr. Mandonnet points out, in 1118 that Pontiff had not the least doubt that the *Disciplina Monasterii* was a part of the Rule of Saint Augustine. It seems as though the Augustinian Canons of Springirsbach had some cause for readjustment—the *ordo* in the *Disciplina* for reciting the Divine Office was antiquated, and one meal a day after None was too impractical for religious living in northern Europe in the 12th century; and finally, the regulation for manual labor was more suitable to primitive Augustinian monasteries where there were many laymen living together than it was to a community of clerical canons. The Holy Father in

a letter dated at Rome, August 11, 1118, responded to the difficulties of the canons:<sup>20</sup>

To the Reverend Superior and his brothers of the Church of Springirsbach, health and apostolic benediction.

Our attention has been called to the problem raised among you concerning the Rule of Saint Augustine: to-wit: "certain prescriptions are included therein for the Office, manual labor and fasting which cannot be observed in our provinces." Suitable moderation ought to be the guide in such matters. With the grace of God, whatever pertains to advancement in virtuous living ought to be observed. On the other hand, *what the Doctor has written on the Office* cannot be followed, because it does not now accord with the usage of Rome and other Churches. The Rule of Saint Benedict likewise contains certain prescriptions on observance of this kind, but the practice in the monasteries is quite different; nevertheless, the profession of the monks is not on that account invalidated. Therefore we command that the Office be celebrated among you according to the custom of the Catholic Church. Indeed, manual labor and fasting should be undertaken with consideration for the climate of the country and the ability of the persons, but in that regard, the customs among the regular brethren should be followed. . . .

So, by order of the Pope, the three chief prescriptions of the *Disciplina Monasterii* were deleted, thus making it a dead letter; for the incidental prescriptions contained in it were treated in the Commentary. Here we see the elimination of that part which gave the complete Rule its constitu-

<sup>19</sup> Cf. Mandonnet, *op. cit.*, 244.

<sup>20</sup> *Ibid.*, 246-47. Latin text, P.L. CLXIII. 496.

tional character—that part which made it a Rule. Of the original work of the Patriarch of Hippo, there remained only the spiritual and moral commentary, known today as the Rule of Saint Augustine. The shortened Rule gradually became the norm for all canons, and the *Disciplina Monasterii* passed into oblivion, and its directive prescriptions were thenceforward supplanted by Constitutions, as was the case with the Dominicans and the Augustinian Hermits in the following century.

## VI

### LETTER 211 TO THE NUNS

The opinion which prevailed amongst scholars that Saint Augustine wrote a letter to nuns giving them some general precepts, and that from this was formed the "Regula ad servos Dei" for men, seems today to have been successfully denied. Fr. Nicholas Merlin, O.S.A., is inclined to think that Saint Augustine never wrote a Rule for women, and he bases his conclusions on the following points:

1. The manuscripts for the Rule for women go back no farther than the 13th century—while the complete text of the Rule for men goes back almost to the time of Saint Augustine.
2. The manuscripts containing the letter to the nuns with the Rule subjoined are much less correct and faithful to the authentic text than the Rule for men.
3. A great many of the manuscripts containing the Rule for women depend in

an evident manner on the manuscripts of the Rule for men.<sup>21</sup>

Fr. Merlin also notes some of the conclusions of Dom Lambot, who, writing in the *Revue bénédictine* in October, 1929, showed how Saint Caesarius of Arles, in composing his *Regula ad Virgines* for the monastery of St. John of Arles in 524, uses nearly half of the Augustinian Rule for men. Thus Saint Caesarius must have known of the Rule of Saint Augustine for men, and not that for women, else he would have used the latter; for he was writing for women. Moreover, the unknown author of *Regula Taratensis* in the 6th century borrowed heavily from Saint Augustine's Rule for men. We find no leaders of the religious life in the early Middle Ages using the Rule of Saint Augustine for women appended to the Saint's letter 211.

Finally, Fr. Merlin argues against the probable Augustinian authorship of the Rule for women from the clumsy way in which it is inserted into Letter 211. We read in the letter how Saint Augustine admonishes the nuns to repent of their disturbances and recognize their superior; then without any rhyme or reason we see inserted a Rule. The discontinuity in letter 211 is easily recognizable. Moreover, are we to presume that Augustine would write a Rule for nuns in 423, yet forget about any legislation for his own com-

<sup>21</sup> N. Merlin, *op. cit.*, 22.

munities begun 30 years previously?<sup>22</sup>

Fr. Mandonnet thinks that Saint Augustine was the composer of three texts: the *Disciplina Monasterii*, the Commentary, and that in letter 211 to the nuns. He then shows how the prejudice—that Saint Augustine wrote a Rule for nuns and from this was copied the Rule for men—is an ancient mis-statement. It came into being about fifty years after the disappearance of the *Disciplina Monasterii* in the 12th century. In the 16th century, Erasmus—who was once an Augustinian Canon—again brought forth the opinion that the Rule for Sisters was Augustine's and that the Rule for men was drawn from it. Since the 16th century, the opinion of Erasmus has been held widely, so that in modern times, without much investigation, the dependence of the Rule for men on the Rule for women has been taken as an established fact. Fr. Mandonnet is resolute in saying that there is absolutely nothing to show that the text for the Rule for women was the basis of the Rule for men. If the Rule of Saint Augustine is made to consist merely in the Commentary without any regard for the *Disciplina*, there would be difficulty in deciding on the primacy of the texts; but when the ancient rule of

Saint Augustine is reconstituted into its two parts, the female form of the Commentary loses all right to be considered the primitive text. And this is just what has been proven in the manuscript tradition. Fr. Mandonnet then concludes that St. Augustine actually did write the text appended to letter 211, and he states that as far as he knows it was practiced by no other community save that at Hippo for which it was written.<sup>23</sup>

## VII

### CONCLUSIONS

We may sum up our conclusions on this discussion of the Rule of Saint Augustine as follows: (1) The complete Rule of Saint Augustine as we read it in the most ancient manuscripts is made up of two parts: (a) the original Rule, the *Disciplina Monasterii*; and (b) the Commentary. (2) That which we call the Rule of Saint Augustine today is nothing other than the commentary Saint Augustine wrote on his original Rule. (3) Saint Augustine's first monastic legislation was for his own community of men, and the Rule for nuns appended to letter 211, whether written by our Saint or not, is dependent on the original Rule for men.

<sup>22</sup> *Ibid.*, ch. IV, *passim*.

<sup>23</sup> Mandonnet, *op. cit.*, 232-240, *passim*.

# The Christian Middle Way

THE REV. PAUL CRANE

*Reprinted from THE CATHOLIC HERALD\**

WE live in a slogan-mongering age, one in which the significance of certain terms grows all too dim through the frequent and familiar usage to which they are subjected. Once a word is dragged into public debate its true meaning tends to suffer distortion. It is no sooner on everyone's lips than its meaning is narrowed to suit political prejudice. It is given a significance which it *can* bear but does not normally bear. In this fashion issues are confused and a considerable amount of energy is used up on precisely nothing. The word "control" is a case in point.

To control means to hold in check, to direct or restrain. In itself the word is neutral, for you can restrain for a bad purpose or for a good. Therefore to speak of control in general as necessarily bad or good is inaccurate and, in consequence confusing.

In its good sense the word signifies a necessary, everyday process laid on individuals and societies by the basic command of the natural law, which is that good should be done and evil avoided. The successful accomplishment of such a process necessitates restraint (control) in order to secure true direction.

There is, therefore, a fundamental sense in which individual and society must exercise control, i.e., direct their activity in accordance with essential purpose. In this fundamental sense the good society is the controlled society. If it were not, it would not be good.

No one, I think, would be inclined to dispute this statement in its general form. All would agree that the good society must be one which exercises control with a view to achieving, as closely as possible, the purpose of its existence. All would agree, if pressed, that control, the direction of society towards its true end, cannot be exercised appropriately unless that end is recognized and desired. Control without purpose is not only futile and aimless. It becomes dangerous and repressive to the extent that wrong purpose is substituted, as it must be under such circumstances, for right.

In such a case control degenerates into the repressive instrument of monopoly power or of a totalitarian clique. Set to such service, its result is not the well-being of others but their domination effected *indirectly* under monopolistic exploitation and *directly* by the Nazi and Soviet brands of totalitarianism. Both sys-

\* 67 Fleet St., London E.C. 4, England, Dec. 14, 1945

tems brutally crush the human spirit.

Monopolistic capitalism does so indirectly. It leaves large numbers without that decent sufficiency which is essential to the true development of personality. The concentration of the powerful on wealth-getting leaves the poor without the means of subsistence.

Man becomes, to use the jargon of the moment, an economic slave. Under such circumstances his possession of political freedom may seem to him particularly useless.

Totalitarianism crushes man's spirit directly by depriving him of that due exercise of free will to which he has a right as a human being. To the litter of monopoly capitalism it adds the degrading apparatus of the concentration camp. It begins by making man a political slave. It ends by keeping a large section of the population on very hard rations, indeed.

#### A COMMON ILLUSION

The fact that control can be or has been abused under totalitarianism is no argument for its abandonment in favor of what is vaguely termed private enterprise or individualism. Those who advocate such a step add to their fear that control will inevitably degenerate into repression, the somewhat naïve belief that a return to "the good old days" represents (economically) the reattainment of a social order which strove hard to observe the canons of social justice.

It is time, I think, that they disillusioned themselves on that score once and for all.

Individualism or private enterprise or *laissez-faire* (call it what you will) left thousands of our people without that decent sufficiency to which they have a right in social justice. It scarred the face of England with squalor and suffering. That it was bound to do, for it set up a false goal as the object of economic life and laid down for its attainment a method of activity, which is not only economically unsound, but ethically reprehensible.

#### INDIVIDUALISM

Individualism set up as the goal of economic activity the maximization of the national income irrespective of its distribution. That is a false goal.

The *fundamental* purpose of economic as of all social life is the development of personality. The immediate purpose of economic life is a decent sufficiency for all.

Individualism, therefore, starts with a false objective. The method of activity selected by it for the attainment of this objective has led to economic and moral shipwreck.

Individualism relied on the free play of economic forces to secure that maximization of the national income which it considered so essential to the welfare of the community. The spirit which drove this system of *laissez-*

*faire* was one of boundless acquisition, a typically ugly child of the Reformation.

Economically the process has proved incapable of achieving full employment. The result has been a heavy loss of national income. In the years between the wars we lost annually on the average some £500,000,000 worth of national income through the under-employment of our people. Judged by results, the means selected by the individualists for attaining their goal do not seem to have been particularly successful. Submitted to the test of modern economic analysis those same selected means have been shown incapable of achieving their appointed task. "If the balance of decisions of the numerous free and independent economic units playing upon the market is more likely than not to produce unemployment," writes an Oxford economist, "the very justification for *laissez-faire* and liberalism in the economic field, namely, that—taken all in all—this would produce the greatest welfare for all and the most rational use of resources, goes by the board." On economic grounds the case against *laissez-faire* is overwhelming. It is simply incapable of attaining its appointed goal.

Ethically, the individualists are in deeper water still when they try to justify their system. Their teaching let loose a tide of selfishness, which turned social life into a process of

Darwinian selection. The strong and unscrupulous got stronger still and the weak went to the wall. The result was the crushing of the poor.

Those who cry out for "the good old days" must realize what they are asking for—an economy driven by a spirit of boundless acquisition, which is incapable of securing full employment even in good times; an economy liable to be ripped open from time to time by the whip-lash of shocking depression; an economy incapable of distributing equitably the nation's capital and income. It is difficult to see what freedom *can* mean to the many who are driven despairingly by such a system.

Obviously, nothing is gained by exchanging the evils of monopoly capitalism for the horrors of totalitarianism. Must we conclude, then, that our only policy is to accept the *status quo* as presenting the lesser of two evils? Is the direct repression of individual liberty the only alternative there is to a system which left thousands the prey of economic circumstance? Is every effort at control in the interests of social justice bound to result in totalitarian regimentation? That would seem to be the opinion of those who today write so skilfully in support of the so-called glories of our economic past. I wonder if they fully realize the true implications of the system they defend so eloquently. I wonder if they have seen at close hand the load of

misery which the savage capitalism of nineteenth-century England laid on so many. I wonder if, subconsciously, they are not defending a system which has always suited them well because they and their ancestors have never been numbered amongst its victims?

TOTALITARIANISM NOT THE ONLY  
ALTERNATIVE

I do not recognize totalitarianism as the only alternative to a selfish individualism. Whilst conscious of the danger that control might degenerate into totalitarian regimentation, I do not regard such a process as inevitable.

Therefore, I am for a middle way, for an economy consciously controlled in the interests of social justice by the united, responsible efforts of free men and women.

In this respect I differ from those who see no path between individualism and an all-powerful State bureaucracy. My reason for differing is based on the assumption that the present social atmosphere is sufficiently healthy to permit the type of activity I have in mind.

I have two reasons for that assumption.

In the first place, there is in the hearts of the English a deep love of freedom. As a people we know what we mean by freedom and we love it. There need be no fear that this country will degenerate into a police State.

There is a possible danger, over-emphasized at times I think, that in our legitimate anxiety to achieve economic security we shall gradually let slip our sense of social responsibility. Against this must be set the equally strong possibility that security may have the reverse effect and result in a deepened sense of social awareness. Why a man should be a better citizen because he is harried by want I cannot see.

Secondly, there has been a growing desire during the past decade and a half to see social justice done, a growing realization that *all* are entitled to a decent share in the benefits of economic life. With that realization has gone a determination to employ control as a means to securing social justice.

Given such a background, I believe that the middle way lies clear ahead.

It is by conscious control, based on an ever-deepening sense of social responsibility, to co-operate with a view to directing economic life in the interests of all who are partners to it.

In this task Catholics have a most vital part to play. They must insist always that security and sufficiency must only be secured in a way that is compatible with human dignity. They will find that a vigorous insistence on that will secure much support.

They must be vigilantly on their guard against the exploitation of control in favor of certain unscrupu-



lous vested interests, who will do their utmost to distort control away from social justice to serve their own contemptibly selfish ends. They must resist the present tendency to regard material benefits as sufficient in themselves to satisfy the heart of man. So they must keep clear before society the fundamental purpose of economic activity.

They will find that purpose set down most splendidly by Pius XI in *Quadragesimo Anno*.

"Man," wrote that great Pope, "endowed with a social nature, is placed here on earth in order that, spending his life in society, and under an authority ordained by God, he may cultivate and evolve to the full all his faculties to the praise and glory of his Creator; and that, by fulfilling faithfully the functions of his trade or other calling, he may attain both to temporal and eternal happiness."

There lies the goal of economic life. It is for us and for all men of good will to keep society steady on its course to achieve that noble aim.



### *Greatest of Evils*

Then there are the fallacies that haunt the City of Man. Perhaps the most rampant of these fallacies at the moment is this: There is no greater evil than war. It is not said that way, but it is implied. The worst name you can call a man today is war-monger. Is war the greatest of evils? It is truly the most hideous to the eyes, the most revolting to the senses, the most frightening to the imagination, whether you remember Buckenwald or Hiroshima. But is it the greatest of evils to the mind? To my mind the greatest of evils is moral evil, and the corpses and rubble are the gruesome mask the spirits of evil wear. Behind the work of devastation of buildings and bodies is the unseen power of "the world rulers of this darkness, . . . the spiritual forces of wickedness on high" (Ephesians 6:12). They are a far greater evil than war, and sin is their monstrous child who begets Mars.—*From address delivered to the Catholic Teachers' Association by Rev. John J. Doherty, New York, N. Y., October 20, 1946.*

## THE EDITORIAL MIND

### *Poland vs. New Paganism*

THE eyes of Poland were recently turned to Gniezno, birthplace of the nation and its most ancient center of Catholicity. There the bishops and the people honored St. Wojciech (Adalbert) on the nine hundred and fiftieth anniversary of his martyrdom by the Prussians. The saint wielded a great influence in Poland and first co-ordinated its ecclesiastical organization.

In conjunction with the honors paid to the martyr, August Cardinal Hlond, the Polish primate, called attention to today's growth of paganism and warned against the impending persecution of the Church. In part he said:

The shadows of recurrent paganism are being cast all over the world, but this paganism has nothing in common with the idolatry of the ancients. Modern paganism is not, and will not be, a religion. Rather it has the characteristic of militant atheism, which not only does not recognize God, but scoffs and declares war on Him. The followers of modern paganism want to replace worship of the Creator with the cult of the creature, of the temporal, of material progress . . . By a great revolutionary maneuver they seek to consolidate international godlessness through gradual de-Christianization.

In some countries unbridled anti-Church orgies can be expected in the next few years. Many quarters cannot forgive the Church its independence and its defense of Christian principles.

Although the pastoral letter was directed specifically to the Polish nation, it could apply equally to the entire world, now fighting the influence of Soviet totalitarian, atheistic philosophy.—*The MICHIGAN CATHOLIC, Detroit, Mich., May 8, 1947.*

### *Humanitarianism Run Amok*

IN VIEW of the apparently increasing number of suicides, it becomes important to examine the "right to die." One is struck at the outset by the fact that death came to the human race not as a right, but as the penalty of Original Sin. In all cases death is in the nature of a punishment. In the natural course it is the inherent penalty of Original Sin; in those cases where it is exercised by the State it is a punishment for social crimes. Euthanasia is the one form of death which is imposed on the innocent. The sole offense of the incurably sick is that they offend the aesthetic taste of the "fit." The

strong cannot bear the sight of the weak. As in the case of sterilization, here again is the tragically laughable talk about its being voluntary. Yet the majority of people who will be sacrificed in the lethal chamber are certified idiots who are incapable of giving valid consent. The others are people so acutely ill and in pain as to be in no proper disposition for the seeking of their consent. Actually the humanitarians are not more than verbally anxious about the small matter of personal consent. They are moved more by the financial disabilities of relatives and of the State than by the physical calamity of the incurably sick.

Every humanitarian suggestion proposes the setting up of a medical bureaucracy which will control human life in every essential major point. You cannot be born without their consent, nor can you marry and produce children. Least of all may you die in peace. Even after death they will see to it that your body is charred into ashes to eliminate, as it were, any possibility of the resurrection of the body. Again, as in the case of sterilization, there is no consideration whatever of the possibility of a constructive remedy. Yet, on the admission of competent medical men, cures might be evolved for afflictions which are at present incurable. There would be an end to medical research because euthanasia would save the Government an

amount of money at present devoted to it, and would save the face of the doctor from the admission of failure. It would also greatly facilitate the medical course of training, as quite a number of diseases could be bracketed under the general cure—"euthanasia."

Presumably, a doctor would receive the same fee for a death as for a cure, and though it might not be as lucrative as a prolonged disease, it would yet have compensations in the total absence of responsibility. Or perhaps the euthanasia fee might be so adjusted as to approximate to an average prolonged illness. On such humane and elevating lines must the noble mind of the humanitarian travel. It is useless to continue with protestations of his all-effacing love of humanity. You cannot really love that which you don't understand. And the humanitarian certainly does not understand that man has a soul, capable of attaining the peaks of spiritual perfection, precisely in those cases of pain and suffering which to him are the unspeakable evils of life. If pain is taken away from the world, so are all the moral qualities of courage, patience, reparation for sin, and submission to the Will of God. But the humanitarian has not heard of the Will of God, nor of Christ's perfect submission to it in the unspeakable throes of the Passion. To put it quite simply, the humanitarian is not a Christian, or he could not talk glibly about murder of the im-

curably sick without a passing reference to the Cross of Christ.—*THE RECORD, Perth, Australia, Dec. 18, 1946.*

### Jersey Bus Case

**T**HE *Southern Methodist Layman*, published in Atlanta with John A. Manget, for many years a leader in Georgia civic and business affairs, as editor, comments editorially on the decision of the Supreme Court in the Jersey bus case in a manner which is in refreshing contrast to most of the expressions in non-Catholic denominational publications. Mr. Manget says:

Every church paper we have read lately and some secular ones have been raising shall we say "sand" because the U. S. Supreme Court decided favorably a suit brought to require authorities to furnish bus transportation for Catholic children to and from school just as is done for Protestant children. The only difference is that the Catholics educate their own children instead of sending them to schools supported by taxation.

We think the Supreme Court decision was fair, and further, it does seem to us, with the world going to hell as fast as the religious press and many ministers say it is, that both of these agencies might better direct their efforts in this Atomic Age to trying to save souls rather than taking time out to damn Catholicism and everything pertaining to it with which they do not agree.

There is a lot in Catholicism, particularly in the countries south of us, with which we do not agree; at the same

time we believe in playing fair with those of all faiths, certainly to the extent of not discriminating against Catholic children by denying them services paid for from a common tax fund into which Catholic citizens pay their part, and from which the expense of the school bus is drawn.

The *Bulletin* of the Catholic Laymen's Association of Georgia calls the expression of *The Southern Methodist Layman* "fair-minded and reasoned." We recommend meditation on it to those excited persons who see "the American principle of separation of Church and State" threatened by allowing parochial school children to ride in tax-supported buses, but who, fortunately, see no such difficulty in clergymen, most of them Protestants, drawing salaries as chaplains from the U. S. Government.—*The CATHOLIC NEWS, New York, N. Y., May 10, 1947.*

### Moscow Conference

**T**HE Secretary of State's report to the nation on April 28, was not a cheering address. About the best he could honestly claim for the Moscow meeting was that "differences now stand clearly defined." That is not very hopeful—as Mr. Marshall candidly admitted. Before the American group left these shores, the country was clearly aware that between the Russian viewpoint and the American yawn vast differences.

The Russians were uncooperative.

Again and again in the Secretary's report occur the phrases—"The Soviet Government refused . . ." "the Soviet Union also refused . . ." "the Soviets strongly oppose . . ."

The Russian strategy seems obvious. Haggling in the manner of a Persian rug-vender, offering weird interpretations, continuously rethreshing old straw, they are fighting for delay. But, as the Secretary wryly observed, "the patient is sinking while the doctors deliberate." People are starving. Despair is deepening.

It was not a pleasant picture which Secretary Marshall left with the American people at the end of his address. But isn't it infinitely better than the fatuous, wishful dreaming which some of us have indulged? If there are whirlpools ahead and foul weather, isn't it better to know?

Mr. Marshall summed up our dilemma in one sentence. "We must not," he said, "compromise on great principles in order to achieve agreement for agreement's sake."

Would even Mr. Henry Wallace attempt to refute the Secretary of

State on this point? Or would the National Council of American-Soviet Friendship?

This earth is the only planet we have to live on. We must face its realities. And among the most distressing of those realities is that Soviet Russia is acting like an undisciplined brat. She lacks all concept of the game spirit. If the umpire's decisions are against her advantage, as she imagines, Russia walks off the playing field.

But all the time "the patient is sinking." To whose interest is it that the patient should die? Certainly not to the interests of the United States.

To Secretary of State Marshall, the nation owes an enormous debt. His address served notice on the country to quit sleep-walking. The policy of drift is suicidal. Appeasement is dishonorable. A completely honest diagnostician, the Secretary of State tells us that the patient—Western Europe—is very, very sick. And the health of Europe is our health; the death of Europe means our death. —*The PILOT, Boston, Mass., May 2, 1947.*



### *Babies or Automobiles*

As the sales curve of automobiles goes up, the curve of births goes down. It costs no more to rear a child than to maintain an automobile, but the preference of the American people is clear.—*Prof. O. E. Baker of Maryland University.*

# Nationalization of Property

ARTHUR DALTON

Reprinted from HIBERNIA\*

**I**N view of postwar development, it is opportune that Catholics should have some authoritative guidance on the desirability, from the Catholic point of view, of the nationalization of industry. Is it an economic policy which should commend itself to Catholics, or does it savor too much of that extreme Socialism against which Leo XIII and Pius XI warned the faithful in well-known and oft-quoted passages from two immortal Encyclicals?

First let it be said that many of the most ardent champions of nationalization in France and Italy, Belgium and Holland are staunch Catholics. One of the main planks in the program of the Christian Democrats in Italy, in Poland when it was free, and in Germany now is the nationalization of certain key industries, while the M.R.P. in France has never questioned any of the steps taken to transfer the control of banks, electricity and gas from private ownership to the State.

## THE POPE'S LETTER

How perturbed, therefore, must many of these have been when it began to be said quite openly last July that the Pope had condemned nationalization.

There is always a danger when so important a person as the Pope makes a statement and when, because of an unsettled world, political thought is in a ferment, that different shades of political opinion will wrest the statement from its clear and obvious meaning, or quote it piecemeal in such a fashion that it is turned into positive approval or disapproval of a given political outlook.

That seems to have been what happened following publication of the Holy Father's letter to the President of the Strasbourg "Semaine Sociale" in which he declared that nationalization of industry, even where it is lawful, may increase the mechanical character of life and work, so that its benefit to the community is suspect.<sup>1</sup>

So widespread were the misrepresentations to which this letter gave rise that the *Osservatore Romano* later deemed it wise to emphasize that the Church is not "on principle" opposed to nationalization as such, but only to its excesses and that in some cases nationalization is "not only lawful but opportune."

## CLARIFYING THE POSITION

In thus clarifying Catholic teaching on this important and topical sub-

<sup>1</sup> Cf. *Catholic Mind*, November, 1946, p. 673

\* 7 Ely Place, Dublin, C. 2, Ireland, February, 1947

ject, the *Osservatore* was itself relying on an article by Rev. Father de Marco, S.J., in the *Civiltà Cattolica*, the foremost and most authoritative of Italy's Catholic reviews. The observations in that article, said the *Osservatore*, were "correct" and by quoting them "we thus make them our own."

#### CATHOLIC VIEWPOINT

Father De Marco introduces his arguments by pointing out that in some European countries "which had remained behind on the road towards national economic reforms," the problem of nationalization well deserved to be tackled. He warns, however, that the very urgency of the need for reforms may tempt legislators to favor extreme measures tending towards creating "that totalitarian State capitalism which always represents an active menace to the survival of a democratic regime."

He goes on to explain that the Church is not in principle opposed to such measures as have already been introduced, to a certain extent, in Italy and elsewhere. However, she cannot ignore the fact that excessive nationalization, with the economic power which it places in the hands of the State, does not solve the complex social problem. Excessive nationalization rather displaces, and like any other excess, aggravates the problem by strengthening a weapon that can be used for oppression and shift-

ing a weapon from the hands of private capitalists to the hands of those who hold the fate of the country.

According to Catholic thinking, "nationalization represents one of the means—but neither the only nor the first means—which the State has at its disposal to raise the productive property to its social function and to the service of the common good. Nationalization should be sought if and when other less radical and less violent means have proved, by experience, insufficient to ensure the effective subordination of private property to national interests and to the needs of a just distribution of products."

Nationalization, then, is a sledge-hammer method of doing what could be more effectively done with the use of less dangerous weapons. Only when these weapons have become blunted, should the sledge-hammer be called into action. So far, in Ireland, other weapons are being used and there are others that have not been tried "to ensure the effective subordination of private property to national interests." When we are convinced that the weapons now in use and those not yet employed are all ineffective, it will be time enough to start thinking of nationalization.

Leaving aside consideration of the means that have been adopted or are still in use to bring about this desirable end, let us think of one of



the means that has still been tried too little.

One of them about which much has been said but all too little done in our own country is vocational organization. Time and again the Pope has advocated this means of securing social justice. Was it of it he was thinking when, in the concluding portion of his letter to the President of the "Semaine Sociale," he spoke of

his preference for "the institution of associations and of co-operative entities in every branch of national economy?" Such associations, besides being more in accordance with the Christian doctrine regarding the person, community, labor and private property, will be found to be much more advantageous in the long run for industry, judged even on the standard of output.



### *Communists in the Unions*

Until a few months ago most people, even most businessmen, didn't regard the Communists as very important, did they? But now they are wide awake and so is the general public, while the unions are still fast asleep. What's the matter with them, anyhow? Aren't they good Americans? Why don't they come to life and kick the Communists out?

Nowadays you hear questions of that sort all the time. It is a good thing that people should at last begin to understand that the Communist Fifth Column has captured some highly important unions. But nearly everywhere in labor unions it has had to meet the tireless resistance of organized anti-Communists. Nowhere else in American life—certainly not in business—have the Communists encountered such resolute and skillful opposition.—*Andrew Avery in the CHICAGO JOURNAL OF COMMERCE, Jan. 13, 1947.*



### *Morals in the Marketplace*

If management and labor had a better understanding of the moral questions involved in their disagreements and if they honestly accepted the primacy of moral values in their problems, all other difficulties would quickly vanish.—*Most Rev. Michael J. Ready, the Catholic Conference on Industrial Problems, Columbus, Ohio, Dec. 16, 1946.*

# American Communism

J. EDGAR HOOVER

THE aims and responsibilities of the House Committee on Un-American Activities and the Federal Bureau of Investigation are the same—the protection of the internal security of this Nation. The methods whereby this goal may be accomplished differ, however.

I have always felt that the greatest contribution this committee could make is the public disclosure of the forces that menace America—Communist and Fascist. That is why the venom of the American Communist and the now defunct German-American Bund has been directed at this committee, as it has also been directed at the Federal Bureau of Investigation. This committee renders a distinct service when it publicly reveals the diabolic machinations of sinister figures engaged in un-American activities.

The FBI has great responsibilities to the Nation. In addition to being charged "with the duty of investigating violations of the laws of the United States, collecting evidence in cases in which the United States is or may be a party in interest and performing other duties imposed . . . by law," the FBI has been charged by Presidential directive, dated September 6, 1939, "to take charge of

*Statement of the Director, Federal Bureau of Investigation, before the House Committee on Un-American Activities, March 26, 1947.*

investigative work in matters relating to espionage, sabotage. . . ." In implementing this charge the President called upon all law-enforcement officers to promptly "turn over to the nearest representative of the Federal Bureau of Investigation any information obtained by them relating to espionage, counterespionage, sabotage, subversive activities."

The FBI is essentially an investigative agency. It is our duty to get the facts. We do not establish policies; that is the responsibility of higher authority. We do not make decisions as to prosecutions; that is the responsibility of the Attorney General, his assistants and the various United States attorneys.

To the end that our responsibilities may be discharged it is necessary not to lose sight of the fact that our chief responsibility is the duty to obtain information and to protect confidence. Thus, when a citizen furnishes information on a confidential basis, his confidence must be respected. In any intelligence opera-

tion, security of information is of primary concern. I recall in the pre-war years that the FBI was criticized on the ill-founded premise that nothing was being done to meet the Nazi-Fascist-Japanism threat to our internal security. The real facts are now a matter of record. What was being done, and done successfully, could not then be discussed and publicized. When the time came to act, the FBI was fully prepared to carry out its responsibilities. There was not one successful enemy-directed act of sabotage during the war and enemy espionage was kept under complete control.

In one of our espionage cases a spy ring was kept under close surveillance for over 18 months. The arrests, when made, broke the backbone of the Nazi spy system in America. I shudder at what might have happened had there been a disclosure of our operations and our sources of information in the initial days of that investigation. That was the very time we were most criticized for inaction. I hope this committee will understand our situation and I know you will readily agree that there are many questions that you might like to raise which I would for obvious reasons be unable to answer in a public hearing.

My feelings concerning the Communist Party of the United States are well known. I have not hesitated over the years to express my concern

and apprehension. As a consequence, its professional smear brigades have conducted a relentless assault against the FBI. You who have been members of this committee also know the fury with which the Party, its sympathizers, and fellow travelers can launch an assault. I do not mind such attacks. What has been disillusioning is the manner in which they have been able to enlist support often from apparently well-meaning but thoroughly duped persons.

#### DECEIT AND TRICKERY

Anyone who opposes the American Communist is at once branded as a disrupter, a Fascist, a Red baiter, or a Hitlerite, and becomes the object of a systematic campaign of character assassination. This is easily understood because the basic tactics of the Communist Party are deceit and trickery.

The great god of the American Communists, Comrade Lenin—whose writings are their bible—in various speeches and writings urged the use of deceit and trickery and his converts live by his injunction:

The strictest loyalty to the ideas of communism must be combined with the ability to make all necessary practical compromises, to maneuver, to make agreements, zig-zags, retreats, and so on, so as to accelerate the coming to power. (*Left-Wing Communism, an Infantile Disorder*, pp. 75-76, vol. I, Lenin, International Publishers Co., Inc., 1940.)

Lenin's views were incorporated

in the Thesis on the Fundamental Tasks of the Second Congress of the Communist International and the following provision is familiar to all American Communists:

In all countries, even the freest, "legal and peaceful" in the sense that the class struggle is less acute in them, the time has fully matured when it is absolutely necessary for every Communist Party systematically to combine legal with illegal work, legal with illegal organization. . . . It is necessary immediately for all legal Communist Parties to form illegal organizations. . . . Illegal work is particularly necessary in the Army, the Navy, and police.

Continuing, the thesis states:

The absolute necessity in principle of combining illegal with legal work is determined, not only by the sum total of the specific features of the present period, the period of the eve of the proletarian dictatorship but also by the necessity of proving to the bourgeoisie that there is not, nor can there be, a sphere or field of work that cannot be won by the Communists." (Volume X, *Selected Works of Lenin*, pp. 172-173; International Publishers Co., Inc., 1943.)

The Communist movement in the United States began to manifest itself in 1919. Since then it has changed its name and its party line whenever expedient and tactical. But always it comes back to fundamentals and bills itself as the party of Marxism-Leninism. As such, it stands for the destruction of our American form of government; it stands for the destruction of American democracy; it stands for the destruction of free

enterprise; and it stands for the creation of a soviet of the United States and ultimate world revolution.

The preamble of the latest constitution of the Communist Party of the United States, filled with Marxian double talk, proclaims that the party educates the working class in the course of its day to day struggles for its historic mission, the establishment of socialism.

The phrase historic mission has a sinister meaning. To the uninformed person it bespeaks tradition, but to the Communist, using his own words, it is achieving the dictatorship of the proletariat; to throw off the yoke of imperialism and establish the proletarian dictatorship, to raise these revolutionary forces to the surface and hurl them like a devastating avalanche upon the united forces of bourgeois reaction, frenzied at the presentiment of their rapidly approaching doom.

In recent years, the Communists have been very cautious about using such phrases as "force and violence"; nevertheless, it is the subject of much discussion in their schools and in party caucus where they readily admit that the only way in which they can defeat the present ruling class is by world revolution.

The Communist, once he is fully trained and indoctrinated, realizes that he can create his order in the United States only by "bloody revolution."

Their chief textbook, *The History*

of the Communist Party of the Soviet Union, is used as a basis for planning their revolution. Their tactics require that to be successful they must have—

1. The will and sympathy of the people.
2. Military aid and assistance.
3. Plenty of guns and ammunition.
4. A program of extermination of the police as they are the most important enemy and are termed "trained Fascists."

5. Seizure of all communications, buses, railroads, radio stations and other forms of communications and transportation.

They evade the question of force and violence publicly. They hold that when Marxists speak of force and violence they will not be responsible—that force and violence will be the responsibility of their enemies. They adopt the novel premise that they do not advocate force and violence publicly but that when their class resists to defend themselves, then they are thus accused of using force and violence.

#### PARTY FOUND ILLEGAL

On May 28, 1942, Hon. Francis Biddle, then Attorney General, in reviewing the deportation proceedings of Harry Bridges, found that the Communist Party from the time of its inception in 1919 believes in, advises, advocates, and teaches the over-

throw by force and violence of the Government of the United States.

Since then, much has happened. In 1944, the party dissolved and became the Communist Political Association. The constitution of the new CPA in 1944 omitted reference to Leninism and the historic mission. That was the era when Browder was preaching a second front and all-out production. But, even then, they secretly held to their historic mission, for in an injunction to party members, Eugene Dennis, now general secretary of the Party, said: "Irrespective of name, we are and shall continue to be an American working class political organization, guided by the science of Marxism-Leninism."

But that era was short-lived. Immediately after Jacques Duclos, the French Communist leader, blasted the American Communists as deserting the Marxian cause, Browder was repudiated, the CPA was relegated to oblivion and the present Communist Party of the United States was reborn. A new constitution adopted in July 1945, as I have already indicated, referred to the party as basing itself upon the principles of scientific socialism, Marxism-Leninism, and reincorporated the reference to the party's historic mission.

In establishing the party's illegal character in 1942, the then Attorney General Biddle based his findings on

the contents of the same Communist publications which today are being sold and circulated in Party circles. The American Communist, like the leopard, cannot change his spots.

#### THE PARTY LINE

The Communist Party line changes from day to day. The one cardinal rule that can always be applied to what the party line is or will be is found in the fundamental principle of Communist teachings that the support of Soviet Russia is the duty of Communists of all countries.

One thing is certain. The American progress which all good citizens seek, such as old-age security, houses for veterans, child assistance, and a host of others, is being adopted as window dressing by the Communists to conceal their true aims and entrap gullible followers.

The record of the American Communists conclusively proves their true feelings. In the prewar days, when they were allied with Hitler, they marched on Washington protesting selective service, lend-lease, shouting "the Yanks are not coming." The American Peace Mobilization picketed the White House until the day before the Nazis marched into Russia and then within less than a month reconverted it into the American People's Mobilization, demanded all-out production, and started the chant for the second front.

We are witnessing the same tactics

today. Since Secretary Schwollenbach advocated outlawing the Communist Party, and President Truman called for aid to Greece and Turkey, the Communists have been mobilizing, promoting mass meetings, sending telegrams and letters to exert pressure on Congress. The American Communists fail to realize that already they have outlawed themselves in the minds and hearts of loyal Americans.

The mad march of Red fascism is a cause for concern in America. But the deceit, the trickery and the lies of the American Communists are catching up with them. Whenever the spotlight of truth is focused upon them, they cry, "Red baiting." Now that their aims and objectives are being exposed, they are creating a committee for the constitutional rights of Communists, and are feverishly working to build up what they term a quarter-million-dollar defense fund to place ads in papers, to publish pamphlets, to buy radio time. They know that today it is a fight to the finish and that their backs will soon be to the wall.

#### STRENGTH OF THE PARTY

A few days ago word leaked out that the annual Communist convention scheduled to be held in Chicago had been shifted from July to September in order that they might carry on their campaign of obstruction to American foreign policy and in-

crease their membership. They have been conducting an active membership campaign, as the leadership is concerned over the manner in which membership has slipped.

The numerical strength of the party's enrolled membership is insignificant. But it is well known that there are many actual members who because of their position are not carried on party rolls.

New York leads in the number of enrolled party members (30,000), followed by California (8,553), Illinois (6,500), Ohio (3,838), Oregon (3,654), Washington (2,752), New Jersey (2,487), and Michigan (2,135). The *Daily Worker* boasts of 74,000 members on the rolls.

What is important is the claim of the Communists themselves that for every party member there are 10 others ready, willing, and able to do the Party's work. Herein lies the greatest menace of communism. For these are the people who infiltrate and corrupt various spheres of American life. So rather than the size of the Communist Party, the way to weigh its true importance is by testing its influence, its ability to infiltrate.

The size of the party is relatively unimportant because of the enthusiasm and ironclad discipline under which they operate. In this connection, it might be of interest to observe that in 1917 when the Communists overthrew the Russian Government,

there was one Communist for every 2,277 persons in Russia. In the United States today there is one Communist for every 1,814 persons in the country.

One who accepts the aims, principles and program of the Party, who attends meetings, who reads the party press and literature, who pays dues and who is active on behalf of the party shall be considered a member. The open avowed Communist who carries a card and pays dues is no different from a security standpoint than the person who does the party's work but pays no dues, carries no card, and is not on the party rolls. In fact, the latter is a greater menace because of his opportunity to work in stealth.

The burden of proof should be placed upon those who consistently follow the ever-changing, twisting party line. Fellow travelers and sympathizers can deny party membership, but they can never escape the undeniable fact that they have played into the Communist hands thus furthering the Communist cause by playing the role of innocent, gullible, or willful allies.

#### PROPAGANDA ACTIVITIES

The Communists have developed one of the greatest propaganda machines the world has ever known. They have been able to penetrate and infiltrate many respectable and reputable public-opinion mediums.



They capitalize upon ill-founded charges associating known honest progressive liberals with left-wing causes. I have always entertained the view that there are few appellations more degrading than Communist, and hence it should be reserved for those justly deserving the degradation.

The Communist propaganda technique is designed to promote emotional response with the hope that the victim will be attracted by what he is told the Communist way of life holds in store for him. The objective, of course, is to develop discontent and hasten the day when the Communists can gather sufficient support and following to overthrow the American way of life.

Communist propaganda is always slanted in the hope that the Communist may be aligned with liberal progressive causes. The honest liberal and progressive should be alert to this, and I believe the Communists' most effective foes can be the real liberals and progressives who understand their devious machinations.

#### MISLEADING THE PUBLIC

The deceptiveness of Communist "double-talk" fulfills the useful propaganda technique of confusion. In fact, Lenin referred to their peculiar brand of phraseology as "that cursed Aesopian language which compelled all revolutionaries to have recourse, whenever they took up their pens to write a 'legal' work." Lenin used it

for the purpose of avoiding censorship. Communists today use it to mislead the public.

The use of the term "democracy" by the Communists, we have learned to our sorrow, does not have the meaning to them that it does to us. To them it means communism and totalitarianism and our understanding of the term is regarded by them as imperialistic and Fascist.

The *Daily Worker* on Independence Day last year, for example, proclaimed: "It is a dramatic fact that on July 4, 1946, the independence of other countries is menaced by the United States in the grip of trusts and Tories."

Communists and their followers are prolific letter writers and some of the more energetic ones follow the practice of directing numerous letters of protest to editors but signing a different name to each.

Members of Congress are well aware of Communists starting their pressure campaigns by an avalanche of mail which follows the party line.

The party has departed from depending upon the printed word as its medium of propaganda and has taken to the air. Its members and sympathizers have not only infiltrated the airways but they are now persistently seeking radio channels.

The American Communists launched a furtive attack on Hollywood in 1935 by the issuance of a directive calling for a concentration

in Hollywood. The orders called for action on two fronts: (1) An effort to infiltrate the labor unions; (2) to infiltrate the so-called intellectual and creative fields.

In movie circles, Communists developed an effective defense a few years ago in meeting criticism. They would counter with the question, "after all, what is the matter with communism?" It was effective because many persons did not possess adequate knowledge of the subject to give an intelligent answer.

Some producers and studio heads realize the possibility that the entire industry faces serious embarrassment because it could become a springboard for Communist activities. Communist activity in Hollywood is effective and is furthered by Communists and sympathizers using the prestige of prominent persons to serve, often unwittingly, the Communist cause.

The party is content and highly pleased if it is possible to have inserted in a picture a line, a scene, a sequence, conveying the Communist lesson, and more particularly, if they can keep out anti-Communist lessons.

#### INFILTRATION

The Communist tactic of infiltrating labor unions stems from the earliest teachings of Marx, which have been reiterated by party spokesmen down through the years. They resort to all means to gain their point and often succeed in penetrating and liter-

ally taking over labor unions before the rank and file of members are aware of what has occurred.

With few exceptions the following admonitions of Lenin have been followed:

It is necessary to be able to withstand all this, to agree to any and every sacrifice, and even—if need be—to resort to all sorts of devices, maneuvers, and illegal methods, to evasion and subterfuge, in order to penetrate into the trade-unions, to remain in them, and to carry on Communist work in them at all costs." (P. 38, *Left-Wing Communism, an Infantile Disorder*, vol. I, Lenin, 1934, International Publishers Co., Inc.)

I am convinced that the great masses of union men and women are patriotic American citizens interested chiefly in security for their families and themselves. They have no use for the American Communists, but in those instances where Communists have taken control of unions, it has been because too many union men and women have been outwitted, outmaneuvered, and outwaited by Communists.

The Communists have never relied on numerical strength to dominate a labor organization. Through infiltration tactics they have in too many instances captured positions of authority. Communists have boasted that with 5 per cent of the membership, the Communists, with their militancy, superior organizational ability and discipline, could control the union.

They regard as political every movement of the working class which seeks to gain concessions by exerting pressure from without as a political movement. Thus, as Lenin puts it: "The economic strike develops into a political strike and the latter develops into insurrection." (P. 12, *Left-Wing Communism*, vol. I, Lenin, 1934, International Publishers Co., Inc.)

That the Communists feel themselves ordained for a special mission in penetrating labor is revealed by the statement made by Eugene Dennis, general secretary of the Communist Party of the United States of America, at a recent party meeting: "No trade-union or people's organization," he said, "not even the great CIO, could long remain progressive if it were to exclude or to attack Communists."

#### ENVIOUS OF A. F. OF L.

The Communists have long viewed with envy the A. F. of L. They admit they play a very small role with only a handful of Communists active in the A. F. of L. locals. Recently there has been agitation in the party to reorganize to influence the A. F. of L.

A few months ago a Party functionary said it was imperative that 3,000 party members be infiltrated into the A. F. of L. without publicizing this fact. They say this action is necessary because of the danger of a

third world war and the need to fulfill the Communist plan of creating a third party.

If more union members took a more active role and asserted themselves, it would become increasingly difficult for Communists to gain control. Patriotic union members can easily spot sympathizers and party members in conventions and union meetings because invariably the latter strive to establish the party line instead of serving the best interests of the union and the country.

The party for the past 18 months has been giving special attention to foreign language groups and has called for a sweeping self-critical examination of its work in this field. As long ago as 1945, in urging the importance of penetrating these groups, party leaders said, "We need only mention the Polish, Italian, Yugoslav and Greek questions," and in characteristic party double talk observed that they occupied an important relationship "to the entire democratic camp and to the broader peoples movements." In other words, the Communists now seek strength from foreign groups who may have relatives in countries which Russia seeks to influence.

#### GOVERNMENT

The recent Canadian spy trials revealed the necessity of alertness in keeping Communists and sympathizers out of Government services. In

fact, the high command of the Communist Party regards such assignments of sufficient importance to demand that party members not contact fellow members in the Government and if such Government employees are carried on Party rolls at all, they are assigned an alias. Last fall a high-ranking party leader instructed that all party membership cards of Government employees be destroyed and that party organizational meetings in Government circles be discontinued although informal social or union gatherings which could not be identified as Communist meetings could be continued. The dangers of permitting Communists or sympathizers to work in Government circles are too obvious to mention.

There has developed, however, as a result of Communist propaganda, some fanciful feeling among Communists that no distinction should be drawn and the Communists have a right to Government jobs.

Since July 1, 1941, the FBI has investigated 6,193 cases under the Hatch Act, which forbids membership upon the part of any Government employee in any organization advocating the overthrow of the Government of the United States.

For the purposes of investigation the Attorney General has ruled that a number of organizations in addition to the Communist Party are subversive under the Hatch Act because of Communist influence.

One hundred and one Federal employees were discharged as a result of our investigation, 21 resigned during the investigation, and in 75 cases administrative action was taken by the departments. A total of 1,906 individuals are no longer employed in the government while 122 cases are presently pending consideration in the various Government agencies.

The FBI does not make recommendations; it merely reports facts and it is up to the interested Government department to make a decision. Almost invariably, of course, subjects of investigations deny affiliation with subversive groups, often despite strong evidence to the contrary.

The following is a case in point:

The FBI submitted a 57-page report to the Federal Security Agency on March 7, 1942, on Doxey Wilkerson. The investigation recorded interviews with persons who stated he was a member of the Communist Party. Following the submission of the report we were advised by the Federal Security Agency that further investigation failed to show that Wilkerson was subversive or "disloyal to our Government." Wilkerson subsequently transferred to OPA and resigned on June 19, 1943. Within less than 24 hours he announced his new job as a "Communist Party organizer." He was subsequently appointed a member of the National Committee of the Communist Party. To be eligible for service in the na-

tional committee one "must have been a member of the party in continuous good standing for at least 4 years."

#### MASS AND FRONT ORGANIZATIONS

The united-front program of the Communist Party was launched at the seventh world congress of the Communist Internationale in 1935. The Communist Party in the United States immediately took up the program and a systematic plan was worked out of infiltrating existing organizations with Communists.

For the most part, front organizations assumed the character of either a mass or membership organization or a paper organization. Both solicited and used names of prominent persons. Literally hundreds of groups and organizations have either been infiltrated or organized primarily to accomplish the purposes of promoting the interests of the Soviet Union in the United States, the promotion of Soviet war and peace aims, the exploitation of Negroes in the United States, work among foreign language groups, and to secure a favorable viewpoint toward the Communists in domestic, political, social and economic issues.

The first requisite for a front organization is an idealistic sounding title. Hundreds of such organizations have come into being and have gone out of existence when their true purposes have become known or exposed while others with high sound-

ing names are continually springing up.

Illustrative of how the Communists bury one organization and conceive another is the Young Communist League. In convention assembled in New York City, the Young Communist League was dissolved on October 16, 1943, and the next day The American Youth for Democracy was born.

At first the Communists denied paternity for the AYD, but in April of 1946 the Party's National Board indicated that the AYD was the successor to the YCL. William Z. Foster, the Communist Party head, at the AYD National Intercollegiate Conference in New York City in 1945, told the delegates in the concluding session that, "The atomic age is the age of socialism, of Communism. This is the greatest lesson that the youth of America has to learn." This new front set up youth centers ostensibly to combat juvenile delinquency. More properly, these centers could be termed Communist youth recruiting centers.

#### THE TEST OF A FRONT ORGANIZATION

I feel that this Committee could render a great service to the nation through its power of exposure in quickly spotlighting existing front organizations and those which will be created in the future.

There are easy tests to establish the real character of such organizations:

1. Does the group espouse the cause of Americanism or the cause of Soviet Russia?

2. Does the organization feature as speakers at its meetings known Communists, sympathizers, or fellow travelers?

3. Does the organization shift when the party line shifts?

4. Does the organization sponsor causes, campaigns, literature, petitions, or other activities sponsored by the party or other front organizations?

5. Is the organization used as a sounding board by or is it endorsed by Communist-controlled labor unions?

6. Does its literature follow the Communist line or is it printed by the Communist press?

7. Does the organization receive consistent favorable mention in Communist publications?

8. Does the organization represent itself to be nonpartisan yet engage in political activities and consistently advocate causes favored by the Communists?

9. Does the organization denounce American and British foreign policy while always lauding Soviet policy?

10. Does the organization utilize communist double talk by referring to Soviet-dominated countries as democracies, complaining that the United States is imperialistic and constantly denouncing monopoly capital?

11. Have outstanding leaders in public life openly renounced affiliation with the organization?

12. Does the organization, if espousing liberal progressive causes, attract well-known, honest, patriotic liberals or does it denounce well-known liberals?

13. Does the organization have a consistent record of supporting the American viewpoint over the years?

14. Does the organization consider matters not directly related to its avowed purposes and objectives?

#### NATIONAL DEFENSE

The Communist Party of the United States is a fifth column if there ever was one. It is far better organized than were the Nazis in occupied countries prior to their capitulation.

They are seeking to weaken America just as they did in their era of obstruction when they were aligned with the Nazis. Their goal is the overthrow of our Government.

There is no doubt as to where a real Communist's loyalty rests. Their allegiance is to Russia, not the United States.

A top functionary of the Communist party recently said: "A war by the United States against the U. S. S. R. would be an unjust war, which is why it must be fought against, but that if it should come the Communist Party in the United States would be with Russia, and make no mistake about that."

In another section of the country another Communist leader made the following statement: "I believe that everyone should know that we are for Russia and if need be we will die for the cause. I don't mean that war with Russia is coming soon; I hope not, so that Russia will be better prepared."

#### WHAT TO DO

What can we do? And what should be our course of action? The best antidote to communism is vigorous, intelligent, old-fashioned Americanism with eternal vigilance. I do not favor any course of action which would give the Communists cause to portray and pity themselves as martyrs. I do favor unrelenting prosecution wherever they are found to be violating our country's laws. As Americans, our most effective defense is a workable democracy that guarantees and preserves our cherished freedoms.

I would have no fears if more Americans possessed the zeal, the fervor, the persistence and the industry to learn about this menace of Red fascism. I do fear for the liberal and progressive who has been hoodwinked and duped into joining hands with the Communists. I confess to a real apprehension so long as Communists are able to secure ministers of the gospel to promote their evil work and espouse a cause that is alien to the religion of Christ and Judaism. I do

fear so long as school boards and parents tolerate conditions whereby Communists and fellow travelers under the guise of academic freedom can teach our youth a way of life that eventually will destroy the sanctity of the home, that undermines faith in God, that causes them to scorn respect for constituted authority and sabotage our revered Constitution.

I do fear so long as American labor groups are infiltrated, dominated, or saturated with the virus of communism. I do fear the palliation and weasel-worded gestures against communism indulged in by some of our labor leaders who should know better but who have become pawns in the hands of sinister but astute manipulations for the Communist cause.

I fear for ignorance on the part of all our people who may take the poisonous pills of Communist propaganda.

I am deeply concerned whenever I think of the words of an old-time Communist. Disillusioned, disgusted and frightened, he came to us with his story and concluded:

"God help America or any other country if the Communist Party ever gets strong enough to control labor and politics. God help us all."

The Communists have been, still are, and always will be a menace to freedom, to democratic ideals, to the worship of God and to America's way of life.

I feel that once public opinion is



thoroughly aroused as it is today, the fight against communism is well on its way. Victory will be assured once Communists are identified and exposed, because the public will take the first step of quarantining them so they can do no harm. Communism,

in reality, is not a political party. It is a way of life—an evil and malignant way of life. It reveals a condition akin to disease that spreads like an epidemic and like an epidemic a quarantine is necessary to keep it from infecting the Nation.



### *Contribution of Catholic Schools*

Let it be said, with all possible emphasis, that the Catholic Church is not opposed to tax-supported schools. On the contrary, she heartily endorses our compulsory system of education in America; she sincerely commends the traditional freedom of American education, and also the generous spirit of America to make adequate provision for education, which generosity will again be manifested to our teachers in the post-war crisis through which we are passing. At the same time, the Catholic Church, as the wisest and most patient mother, recognizes the fundamental injustice with which religious schools are treated. She also knows that her schools are rendering an unsurpassed public service. She knows that her school is a school, not a church. The Catholic school is not failing to do anything that any properly standardized American school should do. Catholic schools will stand any test to which tax-supported schools will submit.

The opponents of church schools in the teaching profession, and in school administration, know the unsurpassed public service rendered to our country by Catholic schools, yet they continue their unreasonable opposition; they discount the public service of our schools, either passing over it or even denying it. The Catholic Church is training her children to be law-abiding citizens; she is teaching them to love America and to serve it, even at the cost of life, in time of war; she is teaching her pupils to respect, love, and obey their parents, and also to respect and obey civil authority as having its source in God. It is hard to understand how even the prejudiced mind can deny the character of the notable public service of our schools. They render as much public service as any tax-supported school.—*Most Rev. John T. McNicholas at the 44th Annual Meeting of the National Catholic Educational Association, Boston, Mass., April 8, 1947.*

## Creative Occupation as a Basis for Rehabilitation

MAGDA POLIVANOV

Reprinted from MENTAL HYGIENE\*

NOT long ago, I had the privilege of visiting a military hospital near New York. Arrested by a pair of young blue eyes, I paused beside one of the cots. Its occupant was smiling at the pretty nurse who bent over him. Both his legs were gone.

"I'm going home to Ma, as soon as my new legs are fitted," he explained cheerfully.

"And where is home?" I asked.

"Texas. Pop's a farmer. Back country. We got a twenty-mile drive to the nearest railroad depot, lady."

I could see it was giving him pleasure to describe what he was looking forward to.

After I left, I could not shake off the memory of this boy or of his blue eyes, hollowed by unnatural strain, and yet, just now, lit up with anticipation.

His home-coming! I thought of the first few weeks of happiness—the relaxation in familiar surroundings; the blessed peace after months of strangeness, danger, shock, pain; the warmth, the affection, the praise of friends and neighbors. He would be enclosed in love and admiration; and

Nature herself would smile kindly, touching the trees and fields he knew so well with a soft and healing magic. But when life resumed its routine and people's thoughts necessarily turned elsewhere, would come—what?

I realized that tens of thousands, like him, are beginning to come home. In this boy's blue eyes I saw the soul of other young men, similarly handicapped, the problem of their future unsolved, a question mark they dare not face.

Much, very much, is being done to help and encourage these victims of war, the maimed, the deafened, the blinded. True. But hospitalization, no matter how expert, pensions, artificial limbs, "Seeing Eye" dogs—all these material aids, generously dispensed as they are, are powerless to solve the dilemma in which these boys are caught. Theirs is an *inner* problem, a psychological adjustment. These men must be assisted and freed *inwardly*, as well as *outwardly*.

I was, once, in almost the same condition as that lad from Texas—my body broken by Bolshevik bayonets, my life despaired of. How did I survive the shock of the Russian Revo-

\* 1790 Broadway, New York 19, N. Y. July, 1946

lution? I ask myself this question. It was not altogether easy. There were times when friends and doctors gave up hoping for me, but I myself never did. Since I have managed to survive, a more or less whole person, my experiences may be worth recording here, if only because they provide a clue to those factors which can build a real recovery.

#### INFLUENCE OF CHILDHOOD

My father was a soldier whose way of living had an essential simplicity in spite of many luxuries. He was always content to share any hardships or vicissitudes with his men. His thought was always for their well-being; and, in spite of having been born to a life of ease, his whole philosophy was one of service and useful work. As his child—and adoring him—I was, of course, profoundly influenced by his ideas. It was his principle to put his children on their own responsibility. We were taught to take care of our horses and everything we possessed. We were given the wherewithal to fulfill our ambitions only if we made full use of our opportunities. We had to know how to do everything for ourselves. Although there were plenty of servants, we did not become dependent upon them.

The other major influence on my childhood was the example of my grandmother. My grandmother's life centered around the children, the serv-

ants and the village—these three were, always, in her just and forgiving heart. She was gay and witty, as she was wise. No one feared to confess to her his worst offense. I have never met a person freer from prejudice and condemnation. She was in perfect health at the age of ninety. But one day she said good-bye; she asked to be buried in her favorite spot, in the park, with a comfortable bench as her monument; and she said if any one of us should be in trouble, he or she should come and sit there and meditate—and her spirit would try to help us. Then, very quietly she went off to sleep.

On the day of her funeral, the world was covered with snow. We children were dressed in white, the servants and peasants in their gaily colored feast-day costumes. The procession was in no sense sad; the priest said a few prayers; the peasants sang their favorite songs; there was more a feeling of rejoicing than the pompous gloom associated with many a funeral. Her gay spirit and loving heart survived and continued to rule the countryside. This noble woman gave us all a life to emulate and a course to follow.

Later on, when all else had been swept away and even my life despaired of, there still remained these precious concepts which shone as cherished stars. There was the memory of my last meeting with my father, the vision of his tall figure and his

sad face and of the words of wisdom that he uttered.

While my father was under arrest in our house, waiting to go before the Revolutionary Tribunal, my sister and I were taken to our laundry woman's house, at the other end of St. Petersburg. When I went to see him, my old nurse took me by the back stairs to his bedroom. In the right-hand corner of the room stood an iconostas with icons for each child. The little lamps were lit in front of it, their flames mingling with the glow of the winter sunset.

My father stood there, in full uniform, waiting for me. Our meeting was stoical. With his hand on my shoulder, he said: "We have not much time. I have given the order that every surviving member of the family shall try to reach our place in the Caucasus. It is too late to go by way of Sweden. I have notified our English friends; they will send a ship to the Caucasus to help you escape."

Then, suddenly, he stopped talking; he took a turn about the room.

"You know that your two brothers have just been killed," he resumed. "I don't know what has happened to your mother; the last I heard of her she was at our Novgorod estate." For the first time, I saw a lost expression on his face and he said: "Take care of your sister."

Then he walked to the Iconostas and took down two small silver

icons. One was St. Mary Magdalen, my patron saint.

"I had planned to leave you more than this," he said, "but as you see, everything is gone—" He made a gesture. "Even the emperor—Russia is drenched in blood. But remember," he added, looking deeply into my eyes, "something nobody can ever take away from you—this principle: Never look backward, always go forward—and never hate!"

He then blessed me with my icon, saying the Lord's Prayer.

"This is your real inheritance," he added. "No revolution—no one can take it away from you. And now when you leave this room, don't look backward. Don't look back at this window. I shall be there, watching you. But, remember, don't turn around—you must always look forward."

At this moment, the door opened and a Red soldier motioned me to go. My father did not kiss me good-bye. We shook hands; and, for the first time, a new and greater force, a sense of responsibility, surged up in me. There were no tears. I knew that in order to help my father, I must not cry. Once outdoors, there was a great temptation for me to look back. But I remembered my father's words, and I obeyed. I gazed straight ahead, as I struggled down the street. I touched the granite wall of our house and, in my imagination, felt it crumble. I proceeded forward—and

almost stumbled on the frozen corpses in the snow. I touched the walls of the Winter Palace, and they too crumbled. I moved in a dream, but all the time I knew that my father was watching me and that I must always go forward.

Before long, other trials came. It was to be my turn to suffer violence. My back was pierced by seven bayonets, both my legs cut to the bone, and I was left in a prison to die. Lying in this condition, I heard my brave peasant nurse arguing with the Bolshevik guard, trying to persuade them to let me go, because I had no chance to survive and she would be able, she said, to give me a Christian burial.

#### THOUGHT CONTROL

Lying there in agony of pain—really I did not care what kind of funeral I was going to have, Christian, Mohammedan, or Jewish—all I wanted was to divert myself from suffering. I made an effort to look around, and noticed that the frost had made a design on the glass of the window opposite me through which a beam of sunshine shone, gaily sparkling with millions of lights and colors. With great effort I forced myself to study the intricate geometrical pattern. It was strange that, at this moment, I could find myself able to forget, even for a minute, the physical suffering and the sinister surroundings. It was then I realized that, in spite of emotional turmoil

and bodily pain, I could survive—*as long as I could keep my attention off myself* and bend my thoughts on something entirely outside my circumstances.

It was then that I became aware of the existence of such a thing as *control of the mind*. This proved useful later on.

After being released from prison to the care of my nurse, I was given my first medical help and was joined by my sister, both of us receiving care again in our laundry woman's basement.

While enduring the hardships of the next eighteen months—the long trek east through Russia, the endless days and nights (often with no shelter or food)—there was not much time to feel the throb of unhealed wounds, or to worry and mourn about my fate. I was not alone. There was my sister to look after—the very thought of this helped me to bear everything, and keep me going. Although she was two years older than I, she was very sensitive to her crude surroundings, while I had always been of tougher fiber. I knew that if anything should happen to me, she would not be able to survive. The responsibility of bringing her to safety kept me balanced. We had a goal in view—that of reaching our place in the Caucasus, where we were to be rescued by our English friends.

We spent a year and a half wandering from one place to another,

through Russia and part of Asia, in our effort to escape. We had very little money and begged our way most of the time. Through the kindness of many people, we were aided almost everywhere. When things became desperate, we begged and even resorted to stealing, but always continued forward, holding the memory of that last farewell with my father. Our way was tempered and sweetened, more than once, by the touching kindness and generosity of all sorts of people.

I also learned many a worthwhile lesson. Once, in mid-winter, in Siberia, with no money left, we found ourselves unable to proceed any further. My sister and I had concealed a few jewels about our person. I offered a peasant a big diamond ring in exchange for a sack of frozen potatoes. He was not interested, and so I thought perhaps he would like something more valuable, and produced a string of pink pearls. To my astonishment he was annoyed, and said to us: "What am I going to do with these stones? I cannot eat them!" This taught me something of what real values are!

From day to day, facing all kinds of hardship, we did indeed achieve a sounder sense of reality. This I now consider my true fortune—a currency that I may use safely throughout the world—and never fear bankruptcy!

After almost two years of wandering, my sister and I arrived at our

destination. We found the place in great disorder. We learned later, from the people who were living and working on our tobacco plantations, that our place was periodically occupied by three different armies, Red, White, and Green, and by bandits besides. We were completely exhausted and happy to be able to rest for a while, anxiously awaiting the boat that was to come and fetch us. After a few weeks, my sister succumbed to an epidemic of influenza, then sweeping the neighborhood. There were no medicines and no doctors, and she died within twenty-four hours.

It was the very day of my sister's burial that a British destroyer arrived to rescue us. After I was taken aboard, every thought left me, as if a white curtain had been drawn in front of me. I became completely indifferent to my surroundings, even finding my own name strange to me.

When I arrived in England, the struggle and danger from without were ended. I was placed in the utmost comfort, surrounded by the best doctors and nurses. But it was then that I found my spirit sinking. I was sick with the sense of loss—my family, friends, country gone forever; I was overwhelmed by a feeling of strangeness and insecurity, as if I had been taken from one planet and placed on another. With photographic clearness, all the events of the past stood before me, and my mind became semi-

clouded to everyday life. I read on the faces around me that there was not much hope; I knew, myself, that this was true. I struggled with all my power to divert my attention from myself—and failed. There was something lacking.

I had two nurses. One of them was very conscientious and greatly believed in regimentation. She would follow, with military precision, everything prescribed by the doctor; but it seemed unimportant to her to use her judgment on the individual in her care, nor was she at any moment aware of the inner feelings of her patient. She was a good, honest nurse. She treated me as if I were a little child; and I am sure if I had been left entirely in her hands, I would now be dead.

My other nurse was Scotch, Miss Campbell. Her approach to nursing was quite different. She believed in the free expression of the individual, and she never forced or regimented me into things that I did not like. She used her power of observation. It was she who postponed the amputation of my leg—she who, finally, argued the great surgeon into not doing it. I remember her saying to him, with her Scotch accent: "Why, sir, if Magda has been using her leg, and walking for two years, with open, inflamed wounds—and is still alive—surely a few weeks more will not make much difference. But she can't grow a new leg." She often

asked me questions and showed a real interest in me and in Russia.

It was then I told her that Russia was very different from the rest of Europe—there were few factories and it was more expensive to buy machine-made things than things made by hand; production of hand-made articles was a normal necessity of life; a feeling for the unique character of handmade things as against the uniformity of factory-produced goods was in the very air.

#### OCCUPATIONAL THERAPY

One day Miss Campbell arrived with clay and a set of tools and said it would be good for me to occupy myself. She added that her grandmother, in Scotland, couldn't move either, but was weaving one of the best tweeds in the country. Having been accustomed to using my hands in childhood, it occurred to me, as a last resort, that as long as I had the capacity to use my hands and eyes, I should do so. In the beginning it was a great effort for me to concentrate on my work, but I stuck to it.

In a short time I noticed the difference. While I worked with my hands, I found that my mind was at rest—focused and also diverted. It was an important and encouraging moment when I noticed that the better my work was in artistic quality, the greater became the improvement in health. With each week, it became much easier and took less effort to



concentrate attention on what I was doing. Gradually, my faculties became better coordinated and normal health began to return both to body and to soul.

Little by little, I became more ambitious; and while still lying in bed, I began to prepare for the future by filling out an application for an examination by the Royal Academy. In nine months' time, while still walking with help of a crutch, I passed the examination at the Royal Academy and settled on a career as an artist designer. I was determined to achieve eventual independence. It took thirteen years of practice to get well—exercising my wounded legs, and, above all, through constant practical work with my hands.

This, then, was my readjustment to life, the road by which I returned to good health. We do not know our potential abilities until we give ourselves a real trial.

After coming to America, I developed a hand-craft business—hand-block printing of fabrics, and the making of dresses, costumes, screens, and so forth. My designs and models were purchased by a number of the best shops in this country. It was only because of war regulations, cutting off dyes and other basic materials, that I had to discontinue this business temporarily.

I found, while conducting this enterprise, that handmade and decorated articles are appreciated every-

where; that customers are interested and plentiful and willing to pay good prices for such things. And out of this experience, I know it to be a fact that a well-organized shop or exchange, dealing in hand-decorated fabrics or china, or in handmade furniture, can be made to succeed on a strictly business basis, with no extraneous appeal.

#### HAND-CRAFT SCHOOLS

I believe that, with government-sponsored and supported hand-craft schools for veterans, "sales centers" for the output of these schools could be set up in every community of a few thousand inhabitants. In country districts, these shops or markets could also handle farm produce, vegetables and livestock raised by veterans. After graduation from special schools, individuals could work at home all over the country and not be handicapped by the remoteness of the place.

Veterans' craft magazines could act as a stimulus by the interchange of ideas and designs. Ambitions could be encouraged by frequent exhibitions, to which prize winners should be given free transportation.

The success of such a program would hang on two factors: 1) maintaining high standards of instruction in the school; and 2) striving for real quality in every branch of production.

In order that sales centers should come into being, all the achievements

and efforts already in existence should be coordinated.

It seems to me that the problem of providing the "field of work and life" for our returning veterans is squarely on the shoulders of the people of this land, that it is not practicable or feasible to leave it to the Federal Government alone; and it is submitted that this problem is so serious and of such magnitude that we should immediately organize to solve it and to provide ways and means.

With the assurance of a market,

the real stimulus for individual initiative and production will exist. Friends and relatives, especially those who are too young to have been swallowed up in the great industrial machines, will take notice and show their enthusiasm and desire to take part in the new and interesting means of gaining a living independent of the factory boss or office supervisor.

Art will become an integral part of family life for all the people, and America will achieve a genuine culture. All this could happen. Let us begin somewhere.



### *A Christian Renewal*

The warnings of Pius IX and Leo XIII fell on deaf ears, and it is not surprising that this should have been so, since the approaching crisis of civilization was hidden, on the one hand, by the steady increase of material prosperity, and, on the other, by the genuine humanitarian idealism which was at least semi-religious in character. Today, however, when the great representative of modern progress is the long-distance bomber, and when the proscription list and the concentration camp are becoming daily more familiar, public opinion is at last awakening to the fact that something is seriously wrong with our civilization, and that we shall have to do something about it. This "something" is no doubt usually envisaged in a relatively superficial way as some kind of new political or economic planning, but there is no lack of thoughtful people who are aware of the spiritual issues and who realize that something more is needed than a treatment of the external symptoms of our social diseases. —*Christopher Dawson in THE SWORD OF THE SPIRIT, London, England, Jan. 6, 1944.*

# *The Power of Example*

THE REV. DR. LESLIE RUMBLE  
Australian Radio Priest

*Excerpt from an address to Catholic Men's Luncheon Club, Auckland, New Zealand, December 12, 1946*

I WAS born of Anglican parents, baptised in the Church of England, sent to various Sunday schools, even Presbyterian and Methodist ones, for such religious knowledge as came my way; and I was provided with my general education in the State schools of Western Australia. Those schools were based upon the free, compulsory, secular policy of the day, creating the impression that religion just does not matter. And when I left school, and got my first job as an office boy, I did as did the vast majority of my school companions, dropped all religion in practice—simply not interested in it at all. For six years I worked on in commercial life, but there was one fellow-worker there very different from the rest of us. He was a very decent chap, and quite popular, but never showed the slightest interest in doubtful conversation, whilst depravity—those worst jokes we called our best—left him with a face as impassive as a brick wall. When I inquired of another one day what was wrong with him, and why he could not see what to us was so amusing, I got the reply, "Oh, he's a Catholic." And the thought at once came to me, "And he's better than the whole lot of us put together." For the first time I began to take a serious interest in religion. I bought all the books I could about the Catholic Faith, studied it, sought instruction, and ended not only by becoming a Catholic but a priest also.

Before my ordination I had the happiness of seeing my father and mother and sisters Catholics, and since my ordination have received and caused to be received into the Catholic Church hundreds of converts. But I mention this merely to stress the fact that all I have ever done or am likely to do, is due in no small way to the example of a Catholic layman who knew how to behave as a Catholic layman should. He never knew of his influence upon me. When I returned to Perth after my ordination, I sought for him to thank him, only to find that he had died during the years I had been away preparing for the priesthood. But I feel that any good I may ever do as a priest will

be credited to his account in heaven. One lesson stands out for us all. We are known to be Catholics; but we never know how keenly we are watched, and what impressions we are creating in the minds of those around us simply by being what we are.



### *Social Education*

What has not received anything like the prominence that is due it is the fact of the emergence, at a critical time in French history, of a body of enlightened Catholics who have not hesitated to translate the principles of Catholic teaching into action in the social and political fields. Much of the success of the M.R.P. can be traced back to the solid training of the Jocists and Jacists in the practical application of the encyclical teachings. The boys and girls of this great movement in the thirties were many of them leaders in the Resistance; they form the backbone of French Catholicism today.

France thus supplies a great example of the virtue of a well-trained and fully enlightened Catholic laity, born of eager study and fostered by enthusiastic apostles of Catholic social reform.—  
THE IRISH CATHOLIC, *Dublin, Eire, May 9, 1946.*



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